بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا كُتِبَ عَلَيۡکُمُ الصِّيَامُ کَمَا كُتِبَ عَلَى الَّذِيۡنَ مِنۡ قَبۡلِکُمۡ لَعَلَّكُمۡ تَتَّقُوۡنَۙ

Aey logon jo iman laye ho, tumpar roze farz kardiye gaye jis tarah tumse pehle logon par farz kiye gaye thay, issey tawaqqu hai ke tum mein taqwa ki siffat paida hogi (2:183)

GEMS OF RAMADHAN

Shaykh Ahmad Musa Jibril [Hafidhahullah]



Utho mere Bhaiyo aur Behno, aur apni peeth se gunaahon ki dhool jhaad do. Wudhu kar ke aur do rak'at namaz ada kar ke apni Tawbah ko aur zyada khoobsurat aur muzayyan bana lo. Allah ke saamne apni Tawbah ka elaan karo, apne gunaahon par dard aur nadamat ke saath ro lo, aur Allah ki taraf chalne ka safar shuru kar do.

Tawbah ek aisa saaya hai jo kabhi bhi tum se juda nahi hona chahiye. Tawbah Nek aur Saleh logon ke liye tasalli aur himmat ka zariya hai. Ramadhaan in sab ke liye barkat aur kamyabi ka mausam hai.

— Shaykh Ahmad Musa Jibril حفظه الله

Contents

Introduction

Bismillaahir-Rahmaanir-Raheem!

Allah ke naam se jo nihayat Meharbaan, musalsal Reham karne wala hai-

Tamam ta'areefen Allah ke liye hain. Hum Us ki tareef karte hain, Us se madad maangte hain Us se maghfirat talab karte hain aur Us se hidayat ki dua karte hain. Hum apne nafs ke shar se aur apne burey a'amaal se Allah ki panah maangte hain, Jise Allah hidayat de, use koi gumrah nahi kar sakta aur jise Allah gumrah kar de, use koi hidayat nahi de sakta. Main gawahi deta/deti hoon ke Allah ke siwa koi ma'bood-e bar-haq nahi aur Muhammad ﷺ Allah ke banday aur Rasool hain.

Tamam ta'areefein Allah ke liye hai Jis ke fazl se tamam nek a'maal poore hote hain, aur Allah ki durood aur Salam ho Us ke Rasool par, un ke Sahaba par aur un-Tamam Wafadar pairo-karon par.

Yeh kitaab Ramadan 1434 Hijri (2013) ke dauran Shaykh Ahmad Jibril (Hafizahullah) ke diye gaye Khawaatir (chhote-chhote lectures) ke likhe gaye notes ki bunyaad par tayyar ki gayi hai, Hum Allah Subhaanahu wa Ta'aalaa se dua karte hain ke woh un behno ko azeem ajr ata farmaye jinhon ne Shaykh ke dars likhe.

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Yeh kitaab Shaykh Ahmad Jibril ke ek Talib-e-Ilm ne Angrezi Zabaan mein tayyar ki hai, jise humne apne Bhaiyon aur Behnon ke aasani ke liye Roman Urdu mein AI ki madad se translate kiya hai aur har ek jumley ko manually cross check bhi karne ki koshish ki hai, agar esmein ab bhi kuchh khamiyan reh gyi hon to use next edition mein sudhaar li jaayegi, InSha Allah.

Allah azza wa jal es kaam mein Barakah ata farmaye aur ese un logon tak pohanchaye jo es se sab se zyada mustafeed hon, Aameen.

Shaykh Ahmad Jibril

Shaykh Ahmad ki paidaish United States mein hui, Unhon ne apna bachpan ka kuch hissa Madina Munawwara (Saudi Arabia) mein guzara jab un ke walid, Shaykh Musa Jibril, Islamic University of Madina mein talib-e-ilm the, wahin Shaykh Ahmad ne 11 saal ki umr mein Qur'an Hifz kiya, es ke baad unhone apni baqi jawani United States mein guzari aur 1989 mein high school se farigh hue. Us ke baad unhon ne bhi apne walid ki tarah Islamic University of Madina mein taleem hasil ki aur Shari'ah mein degree hasil ki. Phir woh United States wapis aa gye aur Michigan ke law schools se apni JD/LLM (Masters of Law) degree mukammal ki.

Allah ta'aalaa unhein aur un ke khandan ko be-shumaar ajr ata farmaye, Aameen.

Apni Khwahishat ko Zanjeeron mein Jakar Do

Alhamdulillahi summa Alhamdulillah, ke humein Ramadhaan tak zinda rehne ki azeem ne'mat naseeb hui. Yeh waqai ek bahut badi ne'mat hai, aisi ne'mat jis ke liye qabron mein bahut se log shiddat se tamanna karte honge ke kaash humein bhi ek mauqa mil jata. Aur bahut se dekhne wale aise honge jo baad mein afsos karenge ke unhone es se faida hasil nahi kiya.

Agarche Ramadhaan ke aaghaz par ek doosre ko Mubarakbaad dene ke hawale se koi khaas daleel maujood nahi, lekin khushi aur achi khabar milne par aam umoor mein ek doosre ko mubarakbaad dene ki ijazat par daleel mojood hai. Hum sab Ka'ab bin Maalik aur un ke do sathiyon ka waqia jaante hain ke jab Nabi ﷺ ne tamam Sahaba-e-Keram ko hukm diya ke un se ta'alluq tod liya jaye aur unse dur raha jaye, phir jab Allah ne un ki tawbah qubool farma li aur un ki maghfirat nazil hui.

Surah at-Tawbah mein Allah Ta'ala farmata hai:

"Aur un teen logon ko bhi maaf farma diya gaya jo peeche reh gaye thay aur apni ghalati par nadim hue." (Surah at-Tawbah: 118)

Allah Ta'ala ne elaan farma diya ke unhein maaf kar diya gaya. Jab yeh ayat nazil hui to log jama'at dar jama'at un ke paas aaye aur unhein mubarak baad dene lage. Is waqia par tabsira karte hue Ibn al-Qayyim Rahimahullah ne Zaad al-Ma'aad mein farmaya ke yeh is baat ki daleel hai ke har imaani ne'mat par kisi ko galay lagana aur mubarak dena jaiz hai. Ibn Muflih ne is maslay mein Imaam Ahmad se manqool mukhtalif aqwaal bayan ki hain, lekin aakhir mein unhon ne kaha ke sab se mashhoor rai yahi hai ke Imaam Ahmad ne is ki ijazat di hai.

Allah Ta'ala farmata hai:

"Tum keh do: Allah ke fazl aur Us ki rehmat par hi unhein khush hona chahiye; yahi un tamam cheezon se behtar hai jo woh jama' karte hain."(Surah Yunus: 58)

Jab yeh baat wazeh ho chuki, to main kehta hoon: Allah aap ke Ramadhaan mein barkat ata farmaye aur aap se qubool farmaaye. Allah aap ko yeh izzat bakhshe ke aap is Ramadhaan se poora poora faida utha saken aur yeh sab khalis sirf Us hi ke liye ho. Main Allah se dua karta hoon ke aap un khaas logon mein se hon jin ki gardanen Jahannam ke azaab se nijaat pa chuki hon.

Hum rozana Khawaatir (ya'ni chhoti naseehatein / reminders) Inshaa Allah Ta'aala Salat-ul-'Asr ke baad rakhenge. Main apni poori koshish karunga ke yeh taqreeban das (10) minute ki hon. Yeh mukhtasir hongi taa ke yeh humein hamari Ibaadat se door na le jaayen, kyun ke aap ki zindagi ka har ek lamha qeemti hai, aur Ramadhaan ka har lamha to aur bhi zyada qeemti hota hai.

In baaton ka asal maqsad un par amal karna hai, aur yahi in talks ka aur har ilm ka maqsad hota hai. Yeh amal baat ke dauran hi shuru ho jata hai: jab Qur'an ki koi aayat bayan ki jaye, to yeh tasawwur karo ke Allah tum se khud baat kar rahe hain, aur tum us par amal ke liye tayyar ho. Jab koi Hadith suno, to yeh socho ke Nabi ﷺ tumhare saamne maujood hain, aur tum tawajjoh se sun rahe ho, ghour-o-fikr kar rahe ho aur us par amal ke liye tayyar ho. Aur jab Salaf ka koi waqi'a suno, to apna zehan un ke zamane ki taraf le jao, goya tum un se mashwara kar rahe ho aur un ki qeemti naseehat se lutf utha rahe ho.

Ramadhaan mein Nabi ﷺ ne un logon ki misaal di jo kaamyab ho jaate hain aur Allah se maghfirat pa lete hain, un shakhs ki tarah jis ki gardan azaad kar di jaye, ya'ni jaise koi ghulam azaad kar diya gaya ho. Yeh misaal kyun di gayi? Isay samajhne ke liye Fiqh ka qanoon samajhna zaroori hai. Talaaq, nikaah aur ghulam ko azaad karne ke maamlaat mein, chahe mazaak mein ho ya sanjeedgi se, wapis hone ki gunjaish nahi hoti. Agar koi shakhs (mazaak ya sanjeedgi se) talaaq de de, ya ghulam azaad kar de, to us se rujoo nahi hota. Jab ek insaan apni tamam kamzoriyon ke bawajood ghulam ko azaad karne ke baad wapis nahi ho sakta, to All-Mighty, Al-Ghafoor, Ar-Raheem, Al-Kareem ke baare mein kya gumaan karoge? Agar Allah tumhari gardan Jahannum se azaad kar de, to kya tum samajhte ho ke Woh apni baat se phir jayega? Ta'aala Allahu 'an zaalika 'uluwwan kabeera.

Yeh woh mahina hai jismein maghfirat har simt se tumhari taraf aati hai. Agar is mahine mein Allah se maghfirat na mile, to iska matlab yeh hai ke tum ne khud maghfirat na milne ke liye bahut mehnat ki. Jab Ramadhaan shuru ho, to Allah ki maghfirat haasil karne se muta'alliq yeh teen Ahadith apne zehan mein rakhna.

Jo shakhs Ramadhaan ke roze Imaan ke saath aur sirf Allah se ajr (sawab) ki ummeed rakh kar rakhe, us ke gunah maaf kar diye jaate hain. Is Hadith mein do lafz aaye hain: Imaan aur Ihtisaab. In teeno Ahadith mein Imaan ka matlab, jaisa ke Ibn Hajar Rahimahullah ne bayan kiya, yeh hai ke banda yaqeen rakhe, samjhe

aur maan le ke yeh us par farz hai. Ihtisaab ka matlab hai ke banda sirf Allah se ajr ka talabgaar ho.

Ab sawal yeh hai ke kaunsa ajr? Allah ki maghfirat. Kya baat yahin khatam ho jaati hai? Nahi. Kuch log aise bhi hote hain jinhein chuna jata hai ke unki gardanen Jahannum se azaad kar di jaati hain. Kya yahin baat khatam hoti hai? Nahi. Har din tumhein aise sunehre lamhaat milte hain jahan tumhari Du'aa qubool hoti hai. Har din tumhein a'maal ke pahaar milte hain jin ka hisaab sirf Allah hi lagata hai. Har roz tum jab roza rakhte ho, tum Jahannum se sattar (70) saal door kar diye jaate ho, agar is se zyada nahi. Agar tum Ramadhaan ko theek tareeqe se mukammal kar lo, to sattar guna tees, ya'ni do hazaar aik sau (2100) saal Jahannum se doori ban jaati hai.

Toh pehli Hadith yeh kehti hai ke jo shakhs sirf Allah ke liye (Imaan aur Ihtisaab ke saath) roza rakhta hai, usay maghfirat milti hai. Doosri Hadith ka anjaam qareeban wahi hai, magar ibtida mukhtalif hai.

Agar farz kar lo ke kisi se rozon mein koi kami reh gayi, to ek aur mauqa hai, Allah ki maghfirat haasil karne ka ek aur chance. Raat ki namaz padhna, jise hum Taraweeh kehte hain. Aur is ke baad teesra mauqa bhi hai.

Yeh teeno Ahadith Sihaah (saheeh kutub) mein maujood hain. Agar kisi shakhs se roza rakhne mein bhi kami reh gayi aur raat ki Qiyaam (Taraweeh) mein bhi kami ho gayi, to phir teesra mauqa hai: Shab-e-Qadr (Laylat-ul-Qadr). Aur yeh aik raat hi Allah ki maghfirat haasil karne ke liye kaafi hai.

In teeno Ahadith ka anjaam aik hi hai: tumhein bakhsh diya jayega. Tumhein bakhsh diya jayega agar tum Ramadhaan ke dinon ke roze rakho, Ramadhaan ki raaton mein Qiyaam karo, aur Laylat-ul-Qadr ki raat ibadat karo. Aur is sab maghfirat ke darmiyan, Allah tumhein kai guna zyada ajr deta hai, taa ke tum Jannat ke buland darjaat tak pahunch jao. Agar koi shakhs phir bhi Allah se maghfirat haasil na kare, to samajh lo ke woh bachne ka tareeqa jaanta hai, lekin woh Al-Ghafoor ki maghfirat se bach raha hota hai. Woh Rahmah (rehmat) aur maghfirat se door bhaag raha hota hai jo har taraf se us par baras rahi hoti hai. Jab ke yeh rehmat aur maghfirat tumhein is duniya ki barkaton ke liye bhi chahiye aur sab se zyada Jannat mein daakhil hone ke liye.

Maghfirat aur buland darjaat haasil karne ke itne zyada mauqay hain ke Rehmat-e-Insaniyat, yani Nabi ﷺ (Rahmat-ul-lil-'Aalameen) aur Rooh-ul-Quds Jibreel ne us shakhs ke khilaaf Du'aa ki jo is mauqay se mehroom reh jaye. Abu Hurairah radhiallahu 'anhu farmate hain ke aik saheeh Hadith mein hai: Nabi ﷺ Minbar par chadh rahe thay, aur har qadam par Aameen kaha—Aameen, Aameen. Sahaba ne poocha: Ya Rasool Allah ﷺ, aap ne Aameen kyun kaha? Aap ne farmaya: Jibreel mere paas aaye aur kaha: Allah us shakhs ki naak mitti mein ragad de jis par Ramadhaan aaye aur woh Allah se maghfirat haasil na kare. To maine Aameen kaha.

Ramadhaan ki fazilat is baat mein hai ke tumhein yeh ilm ho ke Ramadhaan mein kiya gaya har amal zyada ajr aur zyada credit rakhta hai. Yeh woh waqt hai jab tum pichhle gyarah mahino ki kami ko poora kar sakte ho. Tum Qur'an jo padhte ho, Salah jo ada karte ho, aur Dhikr jo karte ho, har doosre mahine se zyada qeemti hota hai. Ajr kai guna hota hai, jise na main aur na hi koi aur gin sakta hai. Isi liye Nabi ﷺ ne Hadith Qudsi mein farmaya:

Itna zyada ajr hota hai ke Allah khud iska hisaab karta hai, tumhein izzat dene ke liye. Allah farmata hai: Yeh mere liye hai aur main hi iska ajr doonga. Yeh ajr barhta hi rehta hai yahan tak ke woh apni aala tareen qeemat tak pahunch jata hai, jo 83.33 saal (ya'ni hazaar mahine) ke barabar hoti hai. Laylat-ul-Qadr mein aik Rak'ah aisi hoti hai jaise tees hazaar raaton ki ibadat. Aik Subhan Allah kehna aisa hota hai jaise tees hazaar raaton ka zikr.

Firdaws ke a'la maqam tak pahunchne ka raasta lagataar Ibaadat ka raasta hai. Jab tum is raaste par chalte ho (aur abhi iska behtareen waqt hai), to tumhein maidani ilaqay, waadiyan, pahaar aur buland chotiyaan nazar aati hain. Aur is raaste ke dono janib tumhein daaku aur badma'ash bhi milenge. Yeh daaku tumhara paisa, daulat ya jaan nahi chahte, balki us se bhi zyada qeemti cheez chahte hain. Woh tumhara Deen, tumhara Imaan aur woh waqt chheenna chahte hain jis se tum is maqam tak pahunch sako. Is raaste par mehfooz rehne aur nijaat paane ke liye, musafir ko rehnumaai ki zaroorat hoti hai. Usay naqsha (map) chahiye jo usay mehfooz raaston ki taraf rehnumaai kare, chhupe hue khatron ko bataye, kahan tez chalna hai aur kahan aitidaal se chalna hai. Inshaa Allah, in Khawaatir mein hum isi par baat karenge.

Ramadhaan fazilat ka mausam aur mehnat aur lagan ka waqt hai. Yeh hamari zimmedari hai ke hum aik doosre ko Haqq (sachai) ki naseehat karein aur Ibaadat aur neki ke liye aik doosre ko uksayein. Yeh saal bhar ke liye hai, lekin Ramadhaan mein is ki ahmiyat aur bhi zyada ho jaati hai, jaisa ke Surat-ul-'Asr mein hai:
"Aur aik doosre ko Haqq ki naseehat karo aur aik doosre ko sabr ki naseehat karo." (Surat-ul-'Asr: 3)

Koi bhi shakhs naseehat dene se mustasna nahi hai aur na hi koi shakhs naseehat qubool karne se bala-tar hai. Ramadhaan mein bohot se log us raaste se hat jaate hain jis ke liye Ramadhaan muqarrar kiya gaya tha. Kuch mu'aashron mein yeh mahina Allah ke qareeb le jaane ke bajaye, Allah se door karne ka zariya ban gaya hai. Is se woh maqsad nikaal diya gaya hai jis ke liye yeh aaya tha. Kuch log isay bilkul zaya kar dete hain, kuch mubaah kaamon mein guzaarte hain, aur kuch log gunah kama lete hain. Sirf kuch hi log aise hote hain jo raaste par qaim rehte hain, daakuon se bach kar, aur Allah subhaanahu wa ta'aala ki taraf apna safar tez karte rehte hain.

Shaytaan ko zanjeeron mein jakar diya jata hai aur gunah ka ek sabab Shaytaan hota hai, jab ke doosra sabab tumhara Nafs (apna aap / rooh) hota hai. Agar koi shakhs Ramadhaan mein aur zyada bura ho jaye, to woh apne Nafs-e-Ammaarah bis-Soo' ko pehchaan sakta hai ke us ki burai ki rujhaan Shaytaan se bhi zyada sakht hai.

Beshak nafs burai ka bohot zyada hukm deta hai (Surat Yusuf: 53)

Abhi woh waqt hai ke is Nafs ko dabaya jaye aur shikast di jaye. Jab Shaytaan bandha hua hai, to tumhein apne Nafs-e-Ammaarah bis-Soo' ko bhi bandhna hoga. Jis tarah Shaytaan ko jakra gaya hai, usi tarah tumhein apne Nafs ko bhi jakarna hoga.

Ramadhaan Imaan ke liye ek ilaaj (therapy) hai, kyun ke waqt ke saath Imaan kamzor ho jata hai. Jaise kapray bar-bar dhone aur pehnne se ghis jaate hain, aur jaise loha hawa aur nami ke saath waqt guzarne par zung pakar leta hai, isi tarah Imaan par bhi asar hota hai. Yeh baat Nabi ﷺ ki Hadith se wazeh hoti hai.

Abdullah bin Umar radhiallahu 'anhu se riwayat hai:

“Imaan dil mein es tarah ghis jata hai jaise tumhare kapray ghis jaate hain, is liye Allah se dua karo ke woh tumhare dilon mein Imaan ko naya kar de.” (AT-Tabaraani):

Tum Allah se dua bhi karte ho aur us par amal bhi karte ho. Ramadhaan tumhare dil ki gard jhaad deta hai, tumhare kapron ko phir se jor deta hai, tumhare Imaan ko zinda karta hai aur usey udaan ke liye tayyar karta hai. Tum is Imaani ilaaj ka aghaaz apni rujhaan ko durust kar ke, apni khwahishaat se lad kar, aur apni rujhaan ko bandhne se karte ho — bilkul usi tarah jaise Shaytaan ko bandha gaya hai.

Jab tum khana, peena aur apni biwi ko chhor dete ho — jab ke yeh aam dinon mein halaal hota hai — to yeh ek training hai taa ke tum poore saal haraam se bache raho.

Tumhein Allah ke saath apne talluq ka ek bohot ahem usool samajhna hoga. Is amal ka aghaaz tum se hota hai; tumhein pehla qadam uthana hota hai. Hadith-e-Qudsi mein Allah farmata hai:
“Main apne bande ke gumaan ke mutabiq hota hoon, aur jab woh mujhe yaad karta hai, main us ke saath hota hoon.” (Hadith)

Tumhein pehle Allah ka zikr karna hota hai. Agar banda mujhe apne dil mein yaad karta hai, main usey apne paas yaad karta hoon. Shuru kaun karta hai? Banda. Agar woh mujhe kisi mehfil mein yaad karta hai, main usey us se badi mehfil mein yaad karta hoon.

Agar woh meri taraf ek haath ke barabar qareeb aata hai, main us ki taraf ek baazu qareeb aata hoon.
Agar woh meri taraf ek baazu qareeb aata hai, main us ki taraf do baazu qareeb aata hoon.
Aur agar woh meri taraf chal kar aata hai, main us ki taraf daur kar aata hoon.

Is Hadith ke har jumlay mein talluq ka aghaaz banda karta hai, aur phir Allah us ka jawab deta hai. Yehi andaaz Qur’an ki aayaat mein bhi milta hai:

“Mujhe pukaro, main tumhari dua qubool karunga.” (Surat Ghaafir: 60)

Tum pehle pukarte ho, phir Allah ata karta hai.

“Mujhe yaad karo, main tumhein yaad karunga.” (Surat al-Baqarah: 152)

Tumhein khud is ka aaghaz karna hoga, is liye tumhein Allah ke saath apna talluq khud shuru karna hoga. Ramadhaan woh mausam hai jo Allah ki taraf tumhari lagan aur bechaini (shawq) ko badhane ke liye aata hai. Jaise jab sardi ka mausam qareeb aata hai to tum apni bhatti (furnace) jala dete ho, isi tarah tumhein Allah ki taraf apni lagan aur chaahat ko jalana hoga. Allah ki taraf apni lagan aur bechaini ko zinda karo taa ke tum is mahine mein ibadat lutf, khushi aur maza ke saath kar sako. Agar tum Allah ki taraf apni lagan ko na badhao, to tum ibadat khushi ke saath nahi kar sakte.

Hum sirf yeh nahi chahte ke tum Allah ki ibadat karo, balki hum yeh chahte hain ke tum ibadat ko enjoy karte hue karo. Us shakhs mein farq hai jo roza rakhta hai aur usay nafrat karta hai (gunehgaar), jo bas roza rakh leta hai, aur jo roza rakhta hai aur us se lutf uthata hai.

“Phir un mein se koi apne upar zulm karta hai, koi darmiyani rawayya ikhtiyar karta hai, aur koi Allah ke hukm se nekiyon mein sabqat le jaata hai.”(Surat al-Faatir: 32)

Kuch log darmiyani raaste par rehte hain, aur phir teesri qisam hoti hai jo in sab se upar hoti hai — woh jo roza rakhta hai aur us se lutf uthata hai. Saabiqoon bil-Khayraat, yani woh jo nekiyon mein sab se aage hotay hain. Koi Taraweeh aur Qiyaam karta hai aur bas intezar karta rehta hai ke Imaam Salaam phere. Koi sirf is liye karta hai ke karna hai. Aur koi aisa hota hai jo kharay hone par khushi aur josh mehsoos karta hai, kyun ke woh Allah ke samne khara hota hai.

Kuch logon ki ibadat sirf zahiri aur riwaayati hoti hai. Aur kuch aise bhi hotay hain jo bhookh ke dauran, jab pait se awaaz aati hai, us se bhi lutf uthate hain, kyun ke un ka zehan is baat ko samajh leta hai ke yeh roza kitna khoobsurat hai. Woh samajh leta hai ke woh kis ke liye apni khwahishaat chhor raha hai. Us ka pait bhooka hota hai lekin us ka dil hans raha hota hai ke yeh usay Jahannum se kitna door aur Firdaws ke kitna qareeb le ja raha hai.

Woh bhot dair tak khara rehta hai, khushi, josh aur bechaini ke saath, kyun ke us ka zehan is ajr par hota hai jahan yeh kharay rehna usay le ja raha hai — ek mahal, jiska chhat Allah ka ‘Arsh hai, aur Jannat mein Allah subhaanahu wa ta’aala ka qurb. Isi liye zaroori hai ke tum Allah ki taraf apni lagan ko zinda karo taa ke tum apni ibadat se lutf utha sako. Inshaa Allah, hum is par kisi aur majlis mein baat karenge.

Allah ki taraf Lagan (Yearning)

Insaan ko chahiye ke woh Allah ki ibadat lagan aur bechaini ke saath kare, Allah ki ibadat ki taraf daudne ke jazbe ke saath. Ibadat asal mein tumhare aur Allah ke darmiyan ek mulaqat hai, is liye is ka intezar karo.

Musa 'alayhis-salaam ka waqi'a dekho jab un ki Allah se mulaqat thi. Allah Qur'an mein Musa 'alayhis-salaam ka yeh qawl naql karta hai:

"Aur main ne jaldi ki, Aye mere Rab, taa ke Tu raazi ho jaye." (Surat Taha: 84)

Aur yahi hamara mauzu' hai. Fir'aun ki halaakat ke baad Allah ne Musa 'alayhis-salaam aur Bani Israeel ke saath mulaqat muqarrar ki. Wohi jagah thi jahan Allah ne pahaar par Musa se kalaam kiya, jahan unhon ne Allah ko dekhne ki khwahish zahir ki, aur jahan unhein Tawraat ata ki gayi.

Jab Musa 'alayhis-salaam Haroon 'alayhis-salaam ke paas Bani Israeel ko chhor kar niklay aur Allah se mulaqat ka waqt qareeb aaya, to Musa 'alayhis-salaam ne apne qadam tez kar liye. Woh aahista bhi chal sakte thay. Mulaqat muqarrar thi, chhootni nahi thi. Lekin unhon ne jaldi ki kyun ke unhein Allah ki lagan thi aur woh Allah se baat karne ke liye bechain thay.

Tumhari rozana paanch mulaqatein Allah ke saath hoti hain. Balki Ramadhaan ka har aik lamha Allah ke saath mulaqat hai. Tum aahista chal kar ja sakte ho, daur kar ja sakte ho, ya bilkul mulaqat radd bhi kar sakte ho. Yeh tumhari choice hai.

Musa 'alayhis-salaam ne Allah se mulaqat mein jaldi kyun ki? Kyun ke woh is se lutf uthate thay. Woh Allah se baat karna pasand karte thay, woh ibadat se lutf uthate thay. Tum ibadat se us waqt tak lutf nahi utha sakte jab tak tum Allah ki muhabbat, lagan aur chaahat ko zinda na karo.

Agar koi shakhs apne mehboob ke jawab mein be-dil aur thanday jazbe se react kare, to isay thandi muhabbat kehte hain — muhabbat jo be-mazza hoti hai. Tumhari ibadat tumhara asal khana hai, aur tum is par Allah ki lagan ka masala chhirakte ho taa ke is mein josh aur lutf aa jaye.

Lagan kyun kam ho jaati hai?

Waqt ke saath dil par Raan aa jata hai, jaisa ke Allah farmata hai:

“Nahi! Balkeh un ke dilon par zung aa chuka hai un ke a’maal ki wajah se.” (Surat al-Mutaffifeen: 14)

Raan chhotay chhotay siyah nuqaat hotay hain jo har gunah par dil par lag jaate hain. Kuch logon ke liye yeh tauba se dhul jaate hain, aur kuch ke liye dil kaala ho jata hai — kawway jaisa. Abhi faida uthane ka mausam hai ke is Raan ko dhoya jaye. Yeh zung saaf ki ja sakti hai, yeh kapray phir se theek kiye ja sakte hain. Allah ki taraf tumhari lagan murda ho sakti hai, lekin usay dobara zinda kiya ja sakta hai. Agar dhaki hui hai to usay saaf kiya ja sakta hai.

Allah ki taraf lagan kaise zinda karein?

Qur’an ko dil tak le jao

Qur’an ki tilawat karo, us ka matlab samjho, us par ghour-o-fikr karo, aur Qur’an parhte hue Allah ke naam aur sifaat ko samjho. Agar tum Arabic nahi samajhte, to Qur’an ke saath tarjuma bhi parho. Tafseer parho — hum sab ke paas Tafseer Ibn Katheer maujood hai aur yeh tarjuma ho chuki hai, jo ek azeem kaam hai.

Dilon par taale hotay hain aur Qur’an samajhne ke liye un taalon ko todna hota hai.

“Kya yeh Qur’an par ghour nahi karte ya un ke dilon par taale lage hue hain?” (Surat Muhammad: 24)

Is aayat ka matlab sawal karna nahi, balki bayan karna hai — ke woh Qur’an is liye nahi samajhte kyun ke un ke dil band hain.

Qur’an parhte waqt be-khabar mat raho. Qur’an parhna asaan hai, Allah ki tasbeeh karna asaan hai, lekin mushkil yeh hai ke tumhara dil aur zehan bhi saath ho.

“Aur un ki itaat na karo jin ke dilon ko hum ne apni yaad se ghaafil kar diya.” (Surat al-Kahf: 28)

Is liye ke bohot si zabanain Allah ko yaad karti hain, magar bohot kam dil zaban ke saath hotay hain.

Abud-Dahdaah radhiallahu ‘anhu ka waqi’a

Yeh dekho ke Qur’an dil par kaise asar karta hai. Abud-Dahdaah radhiallahu ‘anhu ne jab yeh aayat suni:

“Kaun hai jo Allah ko acha qarz de?” (Surat al-Baqarah: 245)

Unhon ne Rasool Allah ﷺ se poocha: Kya Allah hum se qarz chahta hai?
Rasool Allah ﷺ ne farmaya: Haan.

Abud-Dahdaah ne kaha: Ya Rasool Allah, apna haath dijiye, main apna behtareen khajooron ka baagh Allah ko qarz deta hoon.
Unhon ne apna sab se acha baagh, jismein 600 darakht thay, de diya — jab ke woh bohot maal-daar thay. Yeh woh baagh tha jahan woh apni biwi bachon ke saath rehte thay.

Woh ghar aaye aur apni biwi se kaha: Chalo, yeh baagh Allah ko de diya gaya hai, ab yeh hamara nahi.
Un ki biwi ne shikayat nahi ki, balki bachon ka haath pakra, bachon ke munh aur jholiyon se khajoorain nikaalein aur baagh se nikal aayi.

Allah ki taraf lagan ka matlab yeh hai ke Allah ke kalam ko samjha jaye, aur Qur’an ke hukum ko qabool karne aur us par amal karne mein koi hichkichahat na ho.
Jab Nabi ﷺ ne yeh suna to farmaya:
“Jannat mein Abud-Dahdaah ke liye kitne bade bade khajooron ke guchchay honge!”

Allah Ki Naimaton Aur Rizq Ko Yaad Rakho

Allah ki taraf apni lagan, chaahat aur muhabbat ko dobara zinda karne ka doosra tareeqa yeh hai ke tum Allah ki be-shumaar naimaton aur rizq ko yaad karo jo Us ne tum par ata ki hain. Insaan ki fitrat aur aadat yeh hai — jo Allah ne us ke andar rakhi hai — ke woh us shakhs se muhabbat karta hai jo us ke saath bhalaai karta hai. Agar koi phoolon ka guldasta de de ya naukri dilwane mein madad kar de, to

insaan us par shukr aur qadr-daani zahir karta hai. Kabhi yeh chhoti baat hoti hai aur kabhi badi, lekin Allah ne tumhein in sab se kahin zyada diya hai, aur woh cheez di hai jo koi aur nahi de sakta.

Qur'an mein sunne ki quwwat, zaban, aankhon, aasman, zameen, raat aur din par bohot si aayaat hain. Tum kya samajhte ho ke Qur'an mein Allah ki naimaton ka itna zyada zikr kyun hai? Is liye ke yeh ma'ni hamare dilon mein ubhar aaye, taa ke Allah ki taraf hamari lagan roshan ho jaye.

Jitna zyada tum Allah ki naimaton ko samajhte aur mehsoos karte ho, utna hi zyada tumhara dil Allah ka shukar ada karne ke liye bechain hota hai. Har roz kuch lamhon ke liye baitho aur ghour karo ke Allah ne tumhein aur tumhari family ko kya kuch diya hai. Apne aas paas un logon ko dekho jin ke paas kuch bhi nahi, phir Allah ko yaad karo — yeh tumhare dil mein Allah ki muhabbat aur chaahat ko badha dega.

Alhamdulillah, main aman ke saath utha jab ke doosre qaid-khanon aur bombari ke neeche hain.
Alhamdulillah, main apne ghar mein mehfooz utha.
Alhamdulillah, main apne jism ke saath sehatmand hoon.
Alhamdulillah, mere paas aaj ke din ka rizq maujood hai.

Is Hadith ko suno:
"Jo shakhs apne ghar mein aman ke saath uthay, apne jism mein sehatmand ho aur us ke paas aaj ke din ka rizq ho, to goya usay poori duniya de di gayi." (Hadith)

Nadamat Aur Taubah

Apne dil aur Allah ki taraf apni lagan ko zinda karo maazi par nadamat ke zariye — us maazi par jo zaya chala gaya, jis mein ibadat nahi thi, aur jis mein kuch gunah bhi thay. Is qadar nadamat mehsoos karo ke woh taubah ke jazbe ko badha de, aur taubah Allah ki ibadat ki taraf lagan paida karti hai.

Jab tum yaad kar lo, nadamat kar lo aur taubah kar lo, to wahin ek nuqta laga do. Apne maazi par full stop laga do, naya jumla shuru karo, safha palto aur naya safha shuru karo. Ab tumhara maqsad yeh hona chahiye ke tum kami poori karo, pehle se behtar bano, aur har kisi se behtar banne ki koshish karo.

Sabqat Le Jane Walon Ko Yaad Rakho

Un logon ko yaad rakho jo nekiyon mein sabqat le gaye, taa ke tum bhi un ke saath ho sako. Apna muqaabla un se karo — yeh tumhare andar muqaable ka jazba paida karega.

"Aur daudo apne Rab ki maghfirat ki taraf." (Surat Aale 'Imraan: 133)

"Apne Rab ki maghfirat ki taraf sabqat le jao." (Surat al-Hadeed: 21)

"Aur Jannat mein muqaabla karne walay muqaabla karein." (Surat al-Mutaffifeen: 26)

Haan, Jannat ke darjaat mein muqaabla hai. Allah ki taraf lagan aur chaahat Imaan ka fuel hai. Yeh tumhein Allah ki ibadat josh, lutf aur khushi ke saath karne par ubharti hai. Jab tumhari ibadat ka josh kam ho jaye, jab dil mein Allah ki lagan dheemi parne lage, to apni manzil ko yaad karo — us manzil ko jo tum hasil karna chahte ho: un logon ki manzil jo Allah se muhabbat karte hain, Allah ki taraf lagan rakhte hain, aur Allah ke liye bechain rehte hain.

Is Hadith Ko Yaad Rakho

Is Hadith ko apne zehan mein likh lo, apne computer ke saamne laga lo, apne ghar aur bedroom mein rakh lo — aur sab se zyada, isay apne dil se kabhi bahar na nikalne do.
Sahih Muslim mein Nabi ﷺ ne farmaya:
Jab Jannat ke haqdaar Jannat mein daakhil honge, Allah subhaanahu wa ta'aala farmayega:
"Kya tum chahte ho ke main tumhein aur kuch doon?"
Jannati apni khushi aur masarrat mein mashghool honge.
"Beshak Jannat walay us din khushiyon mein mashghool honge." (Surat Yaseen: 55)

Woh kahenge:
Kya aap ne hamare chehray roshan nahi kar diye?
Kya aap ne humein Jannat mein daakhil nahi kar diya aur Jahannum se nahi bacha liya?

Phir Allah un ke saamne se parda hata dega, aur Allah ka deedar unhein di gayi har naimat se zyada azeem hoga.

Allah ki rehmat ki tamanna rakho, Allah se mulaqat ki tamanna rakho, Jannat mein Allah ke deedar ki tamanna rakho, aur Firdaws ki tamanna rakho. Firdaws — jahan tumhare mahal ki chhat Allah ka ‘Arsh hogi.

Is Ramadhaan tumhara maqsad yeh ho ke Allah ka ‘Arsh tumhari chhat ho. Tum apne dono pehluon aur pados mein Waseelah ke qareeb se qareeb hona chaho. Tum Abu Bakr, Umar, Uthman, Ali, Khalid, Abu ‘Ubaydah, Aishah, Khadeejah, Umm Salamah aur Safiyyah radhiallahu ‘anhum ajma’een ke pados mein rehna chaho.

Isi tarah Allah ki taraf lagan hasil hoti hai. Aakhir mein yaad rakho: jab tum Allah ki taraf is chaahat ko zinda karne ke raaste par chaloge, to dilon ke daaku tumhein milenge — naukri, rutba, paisa, aulaad aur biwi. Kuch cheezen khushi aur lutf de sakti hain, magar unhein Fitnah na banne do.

Allah Ke Saath Raaz

Hamare tamam a'maal har haal mein sirf Allah ke liye hone chahiye. Apne a'maal ka koi hissa Allah ke siwa kisi aur ko mat do — na riyaa (dikhawa) ke liye aur na kisi aur wajah se.

"Aur unhein hukm isi baat ka diya gaya tha ke Allah ki ibadat karein, usi ke liye, deen ko us ke liye khaalis kar ke." (Surat al-Bayyinah: 5)

Jo log riyaa se pareshan hote hain, un ke liye behtareen ilaaj yeh hai ke dil mein yeh baat bithaa lo ke is duniya mein log Allah ke qaza aur qadr se aazmaishon mein phans jaate hain, aur har shakhs bata sakta hai ke mushkil waqt mein log munh mod kar chalay gaye. Jab yeh log is duniya mein saath nahi dete, to tum apni sab se qeemti cheez — apne a'maal — unhein kyun do?

Jo hamesha tumhare saath rahega aur tumhare a'maal ka haqdaar hai, woh Allah subhaanahu wa ta'aala hai — is duniya mein bhi aur aakhirat mein bhi. Tumhare aur Allah ke darmiyan chhupe hue, khalis aur ikhlaas bhare a'maal woh cheez hain jin ke zariye tum Allah se dua karte ho jab tum sakht zaroorat mein hotay ho — duniya mein bhi aur aakhirat ke liye bhi.

Ghaar (غار) Wala Waqi'a (Sahih Muslim)

Tum Sahih Muslim ka waqi'a jaante ho — teen aadmi barish se bachne ke liye ek ghaar mein daakhil huay. Jab woh andar gaye to ghaar ka munh band ho gaya. Un mein se ek ne kaha: uth kharay ho jao aur apne a'maal ke zariye Allah se dua karo taa ke Allah humein nikaal de.

Pehla shakhs bola:
Aye Allah, mere bachay bhook se mere qadmon mein ro rahe thay, lekin main ne unhein doodh dena theek na samjha kyun ke jab main der se kaam se lauta to mere walidain so rahe thay. Main poori raat un ke sarhaanay khara raha, bachay rote rahe, subah hui to pehle walidain ko doodh pilaya, phir bachon ko. Aye Allah, agar main ne yeh sirf teri raza ke liye kiya ho, to humein is museebat se nijaat ata farma.

Pathar thora sa hata, magar itna nahi ke koi nikal sakay.

Dekho, us ne kaha: "agar main ne yeh sirf tere liye kiya ho." Amal ke saath ikhlas aur chhupa pan bhi zaroori tha.

Phir doosra shakhs utha aur kaha:
Aye Allah, meri aik cousin thi jise main pasand karta tha, magar us ne inkar kar diya. Ek dafa woh sakht museebat mein phans gayi. Us ne mujh se 100 dinaar udhaar maange. Main ne kaha main tab doon ga jab tum mujh se talluq qaim karo. Jab main us ke qareeb gaya to us ne kaha: "Allah se daro, aur is pak daaman ko na todo siwae halaal tareeqay ke." Aye Allah, main foran uth khara hua. Agar main ne yeh sirf tere liye kiya ho, to humein is museebat se nijaat de.

Pathar aur thora sa hata, magar abhi bhi raasta band tha.

Isi tarah teesra shakhs utha aur kaha:
Aye Allah, mera ek mazdoor tha jis ne apni ujrat liye baghair chhor diya. Us ne kuch chawal chhor diye thay. Main ne unhein laga diya aur us se gaayein aur bakriyon ke rewar ho gaye. Baad mein woh aaya aur kaha: Allah se daro aur meri ujrat de do. Main ne kaha: yeh saari gaayein aur bakriyan tumhari hain.

Main ne kaha: yeh saari gaayein aur bakriyan tumhari hain.
Us ne kaha: "Allah se daro aur mujh se mazaaq na karo."
Us ne kaha: "Aye Allah, main ne us se kaha ke main tum se mazaaq nahi kar raha."
"Aye Allah! Agar main ne yeh kaam sirf teri raza ke liye aur sirf tere liye kiya ho, to jis museebat ka hum saamna kar rahe hain, usey door farma de."
Is par pathar hat gaya, aur aakhirkaar woh sab ghaar se baahir nikal aaye.

Kya tum chahte ho ke yeh tumhare saath bhi ho?
Yeh na-mumkin nahi hai, isi liye Nabi ﷺ ne humein yeh taleem di. Agar tum chahte ho ke tumhare saath bhi aisa ho, to Ramadhaan sab se behtareen waqt hai ke tum chhupe hue, ikhlaas bhare a'maal jama karo. Kisi ko un ka ilm na ho. Khud bhi koshish karo ke unhein bhool jao.
Din guzarte jaate hain, zindagi imtihaan aur aazmaishon se bhari hoti hai. Saalon baad ho sakta hai koi aulaad beemar ho jaaye, cancer ho, dard ho, ghurbat ho — Allah aap sab ko in sab se mehfooz rakhe. Phir tum haath utha kar kaho:

"Aye Allah, mera ek aisa amal hai jo main ne sirf tere liye, chhupa kar aur ikhlaas se kiya tha. Aye Allah, is museebat se mujhe nijaat ata farma."

Ya phir tum us amal ko bilkul bhool jao, aur Qiyaamat ke din Allah khud tumhein yaad dila de jab woh tumhare a'maal ke taraazu mein rakha jaaye.
Wallahil-'Azeem, Allah khud tumhein yaad dilayega.

"Aur hum Qiyaamat ke din insaaf ke taraazu qaim karein ge, phir kisi par zara barabar bhi zulm na hoga. Aur agar rai ke daane ke barabar bhi koi cheez hui, to hum usey le aayenge. Aur hum hisaab lene ke liye kaafi hain." (Surah Al-Anbiyaa: 47)

Ibn al-Qayyim رحمه الله ne farmaya:
"Ikhlaas ke baghair a'maal us musafir ki tarah hain jo paani ke mashke mein mitti bhar kar le jaata hai; woh mashk us par bojh hoti hai magar koi faida nahi deti."
Kya zabardast baat hai! Ikhlaas ke baghair a'maal sirf bojh hote hain, faida nahi.

Dawood Ibn Abi Hind ne chaalees saal tak roze rakhe, aur un ki apni biwi ko bhi ilm na tha. Woh oon ka kaam karte the. Un ki biwi un ke liye khana tayaar karti aur kaam par bhej deti. Woh bazaar mein woh khana kisi ghareeb ko de dete aur Maghrib ke baad ghar aakar apni biwi ke saath iftaar karte.
Bazaar walon ko lagta tha ke woh ghar par kha chuke hain, aur biwi ko lagta tha ke unhon ne bazaar mein kha liya hai. Yeh tha ikhlaas.
Unhon ne 20 saal Qiyaam-ul-Lail padha, aur biwi ko ilm tak na hua.

Ayyub as-Sakhtiyaani poori raat namaz padhte, phir Fajr se kuch dair pehle buland awaaz se Qur'an padhna shuru kar dete, taake log samjhein ke abhi uthay hain — jab ke asal mein woh poori raat jaagte rehte.

Hassaan Ibn Abi Sinaan ki biwi ne kaha:
"Mera shohar mujhe aise dhoka deta jaise hum bachon ko dete hain. Mujhe sula deta, aur jab main so jaati to uth kar namaz padhne lagta."
Ek baar us ne pakar liya aur kaha:
"Abu Abdillah! Tum apne aap par itni sakhti kyun karte ho?"
Unhon ne kaha:
"Afsos hai tum par! Tum mujhe sone ko kehti ho? Main us din khoob so loon ga jis din neend se kabhi uthna nahi hoga."

Zayn al-'Aabideen, jo Ali ibn Abi Talib ؓ ke parnawase the, 10 saal tak Madinah ke ghareebon ko khana khilate rahe, aur kisi ko ilm na hua. Har subah log apne gharon ke aage khana paate. Jab woh wafat kar gaye, tab pata chala ke yeh kaam woh karte the. Aur jab unhein ghusl diya gaya to un ki peeth par boriyan uthany ke nishaan maujood thay.

Al-A'mash kehte hain:
Main Ibrahim an-Nakha'i ke paas gaya. Woh lagataar Qur'an padh rahe thay. Jab bhi mehmaan aata, woh foran Qur'an chhupa dete aur kehte:
"Main nahi chahta ke log dekhein ke main Qur'an padh raha hoon."

In logon aur un logon mein kitna farq hai jo Allah ke liye koi mehnat nahi karte, magar chhoti chhoti cheezon par bhi fakhr karte hain — chhota sa bayan, do yatimon ki kafalat, ya Ramadhaan mein do teen raat Taraweeh.

Asal ta'asir aur barkat chhupe hue ikhlaasi a'maal mein hoti hai.

Ibn al-Jawzi رحمه الله ne kaha ke Abdullah Ibn al-Mubaarak — jo 181 Hijri mein wafat hue — ikhlaas ke ustad thay. Woh darte thay ke agar log un ke a'maal jaan lein ya tareef karein to ikhlaas zaya na ho jaaye.

Na'eem Ibn Hammaad kehte hain:
Jab Ibn al-Mubaarak Hadith padhte, to aise rote jaise qurbani ke waqt oont ya gaay roti hai.

Sufyaan ath-Thawri ne kaha:
"Kaash meri zindagi ka sirf ek saal bhi aisa hota jaise Ibn al-Mubaarak ka."
Phir kaha:
"Main to un ke teen din ke a'maal ke barabar bhi nahi kar sakta."

Abdullah Ibn al-Mubaarak — ibaadat guzar, ilm ke imam, ilm par amal karne wale, aur mujahid thay.
Ek martaba Musalman lashkar Romans ke muqaable par tha. Riwayat ke mutabiq, ek Roman nikla aur kaha:
"Kaun mujh se talwar baazi karega?" Teen Musalman nikle aur shaheed ho gaye. Chautha nikla aur us ne Roman ko qatl kar diya.

Log us bahadur ke gird jama ho gaye. Woh chehra dhakay hue tha. Woh chup chaap chala gaya.
'**Abda Ibn Sulaymaan** kehte hain: Main ne naqaaab hata diya — woh Abdullah Ibn al-Mubaarak thay.

Unhon ne kaha:
"Abu Umar! Kya tum un logon mein se ho jo humein be-parda kar dete hain?"

Ibn al-Jawzi ne kaha:
Un ka dar yeh tha ke kahin logon ki tareef un ke ikhlaas ko nuqsaan na pahuncha de.

Imam Ahmad ne kaha:
"Allah ne Abdullah Ibn al-Mubaarak ko itna buland maqam sirf un raazon ki wajah se diya jo un ke aur Allah ke darmiyan thay."

Is mahine, in dino mein, apne aur Allah ke darmiyan raaz qaim karo.

Ibn al-Jawzi ne zikr kiya ke Hasan al-Basri R.A. aur Ibn al-Mubaarak aik din saath chal rahe thay. Jab pani ke chashme par pohnche to bheer thi. Agar log pehchaan lete to raasta de dete, magar kisi ne pehchana nahi.
Ibn al-Mubaarak ne bheer cheer kar pani piya aur chalay gaye.
Hasan al-Basri R.A. ne kaha: "Yahi jeene ka sahi tareeqa hai."

Woh har pehlu se imam thay. Chhupe hue a'maal, raat ke andheron mein aansu, raat ke andheron mein Qur'an — Allah dono jahanon mein tumhara zikr buland kar deta hai.

Ar-Rabee' Ibn Khuthaym jab Qur'an padhte aur kisi ke guzarne ka andesha hota, to apne libaas se Qur'an chhupa lete, taake koi na jaane ke woh Qur'an padh rahe hain.

"Kisi shakhs ko nahi pata ke us ke liye kis qisam ki aankhon ko thandak dene wali khushi chhupa kar rakhi gayi hai, us ke a'maal ke badlay jo woh karta raha."(Surah as-Sajdah: 17)

Allah Ta'ala ne "chhupi hui" kyun kaha?
Is liye ke unhon ne apne a'maal logon se chhupa kar kiye, to Allah ne un ke liye ek khaas aur chhupa hua inaam tayar kar rakha hai. Inaam a'maal ke mutabiq hota hai. Jaisa beej boyo ge, waisa hi kaato ge. Tum ne apna amal chhupaya, Allah tumhare liye inaam bhi chhupa kar rakhe ga.

Sahih Muslim mein aata hai:
Ek aadmi jiske baal bikhre hue hon, jism gard-aalood ho — Uske kuchh aur ausaaf yun bayan kiye gye hain ke:
Ash'ath ka matlab: bikhre hue baal,
Aghbar ka matlab: mitti se ata hua,
Madfoo' bil-abwaab ka matlab: itna haqeer samjha jaata ho ke agar tumhare darwazay par dastak de to tum darwaza bhi na kholo.

Woh mu'ashray mein nazar-andaaz kiya jaata hai, log usey neecha samajhte hain.
Magar us ke baare mein Nabi ﷺ ne farmaya:
"Agar woh Allah ki qasam ke saath koi baat keh de, to Allah usey poora kar deta hai."
Tum usey koi aam sa aadmi samjho, main bhi usey koi khaas na samjhun, lekin us ke paas raat ke andheron mein, tanhaai mein Allah ke saath kuchh raaz hote hain, aise raaz ke agar woh Allah se qasam ke andaaz mein Du'aa kare, to Allah usey qabool kar leta hai.
Yani agar woh kahe: Wallahi yaa Allah, tu mere liye yeh kar de — niyyat Du'aa ki ho — to Allah us Du'aa ko qabool farma leta hai.

Tum har roz 17 martaba yeh kehte ho: **"Hum sirf teri hi ibaadat karte hain, aur sirf tujh hi se madad maangte hain." (Surah al-Faatihah: 5)**

Farz namazon mein tum roz 17 martaba kehte ho: **"Sirf tu hi Ma'bood hai, aur sirf tu hi madad karne wala hai."** Aur Sunnat aur nafl namazon mein is se bhi zyada martaba kehte ho.

Har martaba jab yeh alfaaz kaho, apni niyyat taaza karo ke tum yeh sab sirf Allah ke liye kar rahe ho, aur apne a'maal ko jitna ho sake chhupa kar rakho.

Is Ramadhaan ke liye yeh mansuba banao ke apne a'maal ko raaz bana lo, aur Allah ke saath ek chhupa hua rishta qaim karo. Aisi ibaadat jo sirf tum aur Allah jaante hon — ikhlaas ke saath, sirf Allah ke liye.

Chahe woh namaz ho, Du'aa ho, Zakah ho, Qur'an ki tilaawat ho, Taraweeh ho, sadqa ho, ilm ho ya Da'wah — usey chhupa kar rakho. Khud bhi koshish karo ke usey bhool jao.

Wallahi, Qiyaamat ke din tumhein woh yaad dila diya jaayega.
Wallahil-'Azeem, duniya mein bhi tum us ka asar dekh lo ge.

Agar saalon baad koi museebat aa jaaye, to haath utha kar kaho:
"Yaa Allah! Main Ramadhaan ki har raat uthta tha, is ka ilm sirf mujhe aur tujhe tha. Agar main ne yeh sirf teri raza ke liye aur sirf tere liye kiya tha, to mujhe is museebat aur aazmaish se nijaat ata farma."

Roza Mere Liye Hai!

Nabi ﷺ ne farmaya ke Allah Ta'ala ne irshad farmaya:

"Ibn-e-Adam ke har nek amal ka ajr usi ke liye hota hai, siwaye roze ke. Roza Mere liye hai aur main hi iska ajr dunga."

Yeh Hadith Sahih al-Bukhari mein hai aur yeh Hadith Qudsi hai.
Ahadith-e-Qudsiyyah woh hoti hain jo Nabi ﷺ par wahi ke zariye aayi hoti hain, lekin unke alfaaz Allah ke hotay hain. In aur Qur'an mein farq yeh hai ke Hadith Qudsi ko namaz mein tilawat nahi kiya ja sakta aur in par aam ajr milta hai, *jabke Qur'an ki har harf par das hasanaat ka khaas ajr milta hai.*

Aur Hadith Qudsi bhi baqi Ahadith ki tarah jaanchi jati hain — kuch maqbool hoti hain aur kuch mardood. Sirf is liye ke koi Hadith Qudsi hai, usay baghair tahqiq ke qabool nahi kiya jata. Hadith ke 'ulama batate hain ke kaunsi sahih hai aur kaunsi nahi.

Allah ne kyun farmaya: "Roza Mere liye hai"?

Is Hadith mein Allah ne farmaya ke Ibn-e-Adam ka har amal usi ke liye hai siwaye roze ke — woh Mere liye hai aur main hi iska ajr dunga.
Yeh baat to hum jaante hain ke tamam a'maal Allah ke liye hotay hain. Phir Allah ne yahan khaas taur par roza kyun zikr kiya? Yahi hamari aaj ki guftagu ka markaz hai.

Aap shayad samjhein ke yeh aik saadah si baat hai, lekin **Ahmad ibn Isma'eel al-Qazwini** ne apni kitab Hadhaa'ir al-Quds mein is maslay par 55 'ulama ke aqwaal naql kiye hain, jabke **Ibn Hajar** ne 10 aqwaal zikr kiye.
Hum yahan chand mashhoor aqwaal par baat karein ge taake Hadith ko bhi samjhein aur roze ki haqeeqat ko bhi.

Roze mein Riya (dikhawa) nahi hota

Al-Maaziri, Al-Qurtubi, Ibn al-Jawzi aur doosray 'ulama ne kaha ke Allah ne roza is liye apni taraf mansub kiya kyun ke roze mein riya nahi hota.
Is mein dikhawa, banawat aur logon ko dikhane ka pehlu nahi hota.

Roza aik khaas ibaadat hai jo banday aur Allah ke darmiyan hoti hai — jab tak banda khud is ka zikr na kare.

Dusri ibaadaat jaise: sadqa dena, bayan dena, namaz padhna, hajj karna, walidain ke saath husn-e-sulook, padosiyon ke saath achha rawayya

yeh sab logon ko nazar aati hain, is liye in mein dikhawa aa sakta hai. Insaan ko apni niyyat ko saaf karne ke liye mehnat karni padti hai.

Roze ka maamla mukhtalif hai. Aik shakhs jo sirf dikhaway ke liye roza rakhe magar chhup kar khata-peeta rahe, aur aik sachcha rozadar — dono logon ko aik jaisay hi nazar aate hain.
Dono bahar se kuch nahi kha rahe, asal haqeeqat sirf Allah jaanta hai.

Koi shakhs Ramadhan ke bahar nafil roza rakhe — sirf Allah jaanta hai.
Aur koi shakhs Ramadhan ka farz roza tod de — yeh bhi sirf Allah jaanta hai.

Roza asal mein khamosh aur chhupi hui ibaadat hai.

Ek misaal: Ek dafa gosht mandi mein line lagi hui thi. Line ke peechhay se aik aadmi ne qassab se kaha:
"Jaldi karo, mujhe Maghrib se pehle ghar ja kar gosht pakana hai, aaj main roza rakha hua hoon."

Us ke peechhay kharay aik na-samajh aadmi ne kaha:
"Tum sirf aik din ka roza rakh kar itni jaldi karwa rahe ho, main teen din se roza rakh kar khara hoon aur maine kuch nahi kaha!"

Agar dono chup rehte, to kisi ko pata hi na chalta. Yahi baat hai — roza sirf Allah jaanta hai.
Esi liye kaha gaya ke "Roza Mere liye hai aur main hi iska ajr dunga."

Nabi ﷺ se mansoob ek qawl hai ke roze mein Riyaa nahi hota, **lekin yeh zaeef riwayat hai** aur daleel ke taur par istemal nahi kiya ja sakta.
Phir bhi, agar yeh sahih hota, to is Hadith ki tafseer mein faisla-kun hota.

Is pehli rai se hum yeh seekhtay hain ke: Roza ek aisi ibaadat hai jismein Riyaa ka pehlu nahi hota, aur yeh isay bahut khaas aur munfarid bana deta hai.

Roza Allah ko sab se zyada mehboob ibaadaaton mein se hai

Doosra qaul yeh hai ke Allah ne roza is liye apni taraf mansub kiya kyun ke yeh Allah ko bahut mehboob ibaadat hai.

Namaz Allah ko bahut pasand hai — Hadith mein aata hai:
"Tumhare a'maal mein sab se behtareen amal namaz hai."

Lekin roza bhi isi tarah bahut azeem hai.
Nabi ﷺ ne aik shakhs se farmaya: **"Roza rakho, kyun ke roze ka koi barabar nahi."**

Roza dil mein Allah ka khauf aur mohabbat paida karta hai.
Allah ne farmaya:
"Aey logon jo iman laye ho, tumpar roze farz kardiye gaye jis tarah tumse pehle ambiya ke pairawon par farz kiye gaye thay, issey tawaqqu hai ke tum mein taqwa ki sifat paida hogi." (Surah al-Baqarah: 183)

Rozadar hamesha hoshiyar rehta hai ke Allah dekh raha hai — isi liye na biwi ke qareeb jata hai, na hi khaane ke qareeb.

Roze ka ajr sirf Allah jaanta hai

Teesra qaul yeh hai ke roze ka ajr sirf Allah jaanta hai.

Sahih Muslim mein hai ke**: "Har amal ka ajr 10 se 700 guna tak hota hai — siwaye roze ke."**

Is ka matlab yeh hai ke roza 700 se bhi zyada ajr rakhta hai, lekin kitna — yeh sirf Allah jaanta hai. Wallahi, jo shakhs is baat par gehrai se ghour kare, **woh apni zindagi ka aksar hissa Ramadhaan jaisa bana lega.**

Duniya mein jab: koi badshah, koi badi hasti, ya koi employer inaam deta hai, to woh apni haisiyat ke mutabiq deta hai.
Toh phir tasawwur karo: Badshahon ke Badshah jab farmaye: "Roze ka ajr mere zimme hai."

Roze Mein Sabr Ki Teenon Qisam Hoti Hain

Chautha sabab yeh hai ke roza sabr ki teenon qisamon ka majmua hai:
- Haraam se rukne ka sabr
- Ita'at par sabr
- Taqdeer par sabr

Haraam se rukne ka sabr - Roze mein khana, peena, biwi se ta'alluq — jo aam dinon mein halal hain — Ramadhaan ke din haraam ho jate hain.
Is ke liye sabr chahiye. Insaan roze rakhne ke liye sabr ka istemal karta hai, nafs aur uski khud ki khwahishon ka muqabla karne ke liye.
Allah ta'ala Quran mein fermata hai:

Beshak nafs to burai par uksane wala hi hai." (Surah Yusuf: 53)

Gheebat, jhoot, bad-zabani — jo aam dinon mein bhi haraam hain lekin roze ke dinon aur zyada khatarnaak hoti hain.

Phir ita'at par sabr — jab nafs roza pasand nahi karta, phir bhi banda Allah ke liye roza rakhta hai.

Aur phir taqdeer par sabr — garmi, thakaan, kaam ki mushkilat — sab Allah ki taraf se hoti hain aur banda sabr karta hai.

Allah Ne Roze Ko Apni Taraf Mansoob Kar Ke Izzat Di

Paanchween wajah jo kuch 'ulamaa ne bayaan ki hai ke Allah ne farmaya "Roza Mere liye hai",
woh yeh hai ke Allah ne roze ko is jumlay ke zariye izzat aur sharaf ata kiya.
Jis tarah hum kehte hain Baytullah (Allah ka ghar), toh is se hum Allah ke ghar ko izzat dete hain.

Isi tarah jab Qur'an mein aata hai:
"Allah ki oontni ko nuqsaan na pohanchao aur na hi us ke paani se roko." (Surat ash-Shams: 13)
Yahan oontni ko Allah ki taraf mansoob karna, us ko izzat dena hai.
Usool ka qanoon yeh hai ke: jab koi cheez aam ho, aur usay khaas tor par mansoob kiya jaye, toh us ka matlab hota hai us cheez ko sharaf aur izzat dena.

Masajid sab Allah ki hi hain, lekin jab Allah farmata hai Baytullah, toh yeh us ghar ki takreem ke liye hota hai.

Isi tarah:
Salah Allah ki hai
Zakah Allah ki hai
Roza Allah ka hi hai

lekin jab Allah khaas tor par farmata hai: "Roza Mere liye hai" toh yeh roze ko izzat dene ke liye hai.

Roza is liye azeem hai kyun ke:yeh nafs aur khwahish ko Allah ke liye qaid karta hai.
Biwi qareeb hoti hai, darwaza band hota hai,phir bhi banda usay haath nahi lagata.

Garam din mein kaam se laut kar:fridge qareeb hota hai, khana maujood hota hai, phir bhi banda khana nahi khata — sirf Allah ke khauf se.

Yeh cheez bahut bade ajr ki mustahiq hai. Isi liye Allah ne roze ko izzat di aur farmaya: "Roza Mere liye hai aur Main hi iska ajr doon ga."

Yeh jumla hi apne aap mein: bahut badi fazilat hai, bahut badi rehmat hai, aur bahut bada sharaf hai, un logon ke liye jo roze ki qadr jaantay hain.

Qayamat Ke Din Roze ka Ajr Kisi aur Ko Nahi Diya Jaye Ga

Chhati rai jo 'ulamaa ne bayaan ki hai, woh yeh hai ke Qayamat ke din roza kisi se nahi liya ja sakta.
Qayamat ke din jab: log aik doosray par zulm ka da'wa karenge,
aur hisaab hoga, toh zulm ka badla a'maal se diya jaye ga.

Agar kisi ne kisi par zulm kiya ho,
toh use Qayamat ke din us ke a'maal diye jaayenge. Yeh sab a'maal par lagu hota hai — siwaye roze ke.

Yeh rai Sufyaan Ibn 'Uyaynah ki hai.
Jab banda: As-Siraat se guzar jata hai, aur Jannat ke qareeb hota hai, toh kuch logon ko Al-Qantarah par roka jata hai.

Wahan: paison ka hisaab nahi hota, balkay a'maal ka hota hai.
Agar main ne kisi par zulm kiya: woh mere a'maal le lega. Agar us ne mujh par zulm kiya: main us ke a'maal le loon ga. Allah humein us manzil se mehfooz rakhe.

Wahan:
Salah li ja sakti hai,
Zakah li ja sakti hai,
Hajj liya ja sakta hai,
Umrah liya ja sakta hai,
Sadqah liya ja sakta hai.

Agar sab a'maal khatam ho jayein, toh zulm shuda ke gunaah, zulm karne walay par daal diye jate hain.

Magar roza nahi liya jata, kyun ke Allah ne farmaya: "Roza Mere liye hai."

Mushrikeen Ne Roze Mein Shirk Nahi Kiya

Mushrikeen ne roze mein shirk nahi kiya;
Aakhri rai jo aaj ke liye bayan ki ja rahi hai, woh yeh hai ke kuch ‘ulamaa ne kaha:

Allah ne roze ko apni taraf is liye mansoob kiya, kyun ke mushrikeen ne roze mein kabhi shirk nahi kiya.

Mushrikeen:
apni moortiyon ke liye qurbani dete thay,
apni moortiyon ke liye mannatein maantay thay, ruku’ aur sajda bhi un ke liye karte thay, un se umeed aur khauf rakhte thay,

lekin:
kabhi yeh nahi suna ke mushrikeen ne apni moortiyon ke liye roza rakha ho. Is ka matlab yeh hai ke: roze ki ibaadat shirk se mehfooz rahi.

Allah roze ki ahmiyat hum par wazeh kar raha hai

Aakhir mein,
Allah ne roze ko aur us ke ajr ko apni taraf mansoob kar ke
roze ki ahmiyat hum par wazeh ki.

Taake, hum is ibaadat ko sanjeedgi se lein, apna dil aur dimaagh is mein laga dein. Roze ke din aam dinon jaise nahi honay chahiye, khaas tor par Ramadhaan mein.

Roza: tahaarat hai, Taqwa ki university hai, akhlaaq ki tarbiyat hai, aik school hai jise qeemti samajhna chahiye.

Tasawwur karo: Qayamat ke din, tumhare maa-baap bhi madad nahi kar paayenge, lekin roza tumhari madad ke liye khara hoga.

Agar Musalmaan: roze ki is fazilat ko samajh lein, aur yeh samajh lein ke Allah ne isay kitni izzat di,

Toh hum, Allah ka shukar ada karte hue, sajday mein gir jatein ke Allah ne humein Ramadhaan ke roze farz kiye.

Ramadhaan mein Khawateen

Ramadhaan ke shuru hone ke baad se jo sab se zyada aam sawalaat mujhe mil rahe hain, woh khawateen se muta'alliq hain aur is maheene mein khawateen ke haiz (menstrual cycle) ke maslay se ta'alluq rakhte hain.

Hamari aksar behnein is baat par pareshaan hoti hain ke woh roza nahi rakh sakti jab ke baqi sab apni ibaadaat se lutf utha rahe hote hain, is liye hum is Halaqah ke kuch minutes isi maslay ke liye mukhtas kar rahe hain.

Yeh Halaqah zyada tar behnon ke liye hai, lekin bhaiyon ko bhi sabr karna chahiye aur yeh baat un ke liye bhi jaanna zaroori hai.

Agar un ki biwi nahi hai to un ki maa, behnein aur khalaein hoti hain, aur mustaqbil mein Inshaa Allah Ta'aala un ki betiyan bhi hongi, is liye yeh ilm un ke liye bhi zaroori hoga.

Sab se pehle main yeh kehna chahunga ke hamari behnein pareshaan, udaas ya mayoos mehsoos na karein aur yeh na samjhein ke doosre un se ibaadat mein aage nikal gaye hain, kyun ke jis Zaat ne doosron ko roza aur namaz ka hukm diya hai, usi Zaat ne aap ko Ramadhaan mein roza aur namaz chhorne ka hukm diya hai.

Is liye aap Allah ki itaat ke zariye ibaadat hi mein hain.

Yeh ehsaas hamari bohot si behnon mein aam hai aur bohot si behnein is ehsaas ko mehsoos karti hain.

Aur is se pehle yahi ehsaas hamari maa Aishah radhiallahu 'anha ko bhi hua tha, Allah hamari behnon ko Aishah ke qareeb buland mahal ata farmaye.

Sahih al-Bukhari ki Hadith mein hai ke Nabi ﷺ Hajj ke liye ja rahe thay, jab aap Makkah ke qareeb Sarif naam ki jagah par ruke.

Aap ne dekha ke Aishah ro rahi hain, to aap ne farmaya: kya baat hai?

Unhon ne kaha: kaash main is saal Hajj ke liye na nikli hoti.

Nabi ﷺ foran samajh gaye aur un se poocha: shayad tumhein haiz aa gaya hai?

Aishah ne jawab diya: ji haan.

Phir Nabi ﷺ ne unhein tasalli di aur farmaya ke yeh woh cheez hai jo Allah ne Adam ki tamam betiyon par muqarrar farma di hai.

Tasalli dene ke baad aap ne unhein shar'i hukm bataya.

Aap ne farmaya: Hajj karne walay jo kuch karte hain woh sab karo, siwaye Ka'bah ke tawaaf ke, jab tak tum paak na ho jao.

Is jumlay par khaas tawajjuh dein kyun ke hum is class mein is ka kai martaba hawala denge: Hajj karne walon ke tamam kaam karo siwaye Ka'bah ke tawaaf ke jab tak paak na ho jao.

Yani yeh woh dukh aur takleef ka ehsaas hai jo hamari behnein mehsoos karti hain jab woh barkat walay auqaat aur halaat mein baqi ummat ki tarah khaas ibaadaat nahi kar paatin.

Jis shakhs ko jaaiz wajah se ibaadat se roka jaye, us ka ajr

Yaqeen rakhain ke jo behen sachchai, ikhlaas aur poori niyyat ke saath roza aur namaz (farz aur nafl dono) ada karna chahti thi, lekin sirf us ke mahwari din aa jane ki wajah se woh ibaadat na kar saki, to Inshaa Allah usey poora ajr milega, bilkul bhi kam nahi.

Es Hadith ko suniye:
Sahih al-Bukhari mein Nabi ﷺ ne farmaya: jab koi bimar ho jaye ya safar par ho, to usey wahi ajr milta rehta hai jo sehat aur muqeem hone ki haalat mein milta tha.

Woh jaaiz wajah se ibaadat se mehroom hua, is liye usey ajr milta rahega, ajr jari rehta hai.

Haiz ke dinon mein aurat bhi isi tarah hai, is Hadith ka matlab yeh bhi liya ja sakta hai ke aurat ko usi tarah ka ajr milega jaise us ne roza rakha hota.

Jab koi shakhs apne ikhtiyaar se bahar kisi wajah se ibaadat se mehroom ho jaye, to usey un ibaadaat ka ajr milta hai jo us se chhoot gayin, kyun ke yeh us ki apni choice nahi hoti.

Hadith mein bayan hua hai ke agar koi bimar ho jaye, to usey un ibaadaat ka ajr milta rahta hai jo bimari ki wajah se chhoot jati hain.
Haiz wali aurat ka haal bhi bilkul isi jaisa, balkeh qareeban bilkul aik jaisa hai.

Dono mein mushtarik baat yeh hai ke dono ibaadat nahi kar sakte aur yeh un ki marzi se nahi balkay majboori se hota hai.

Ibn Hajr ne kaha ke yeh Hadith har us shakhs par laagu hoti hai jo aam tor par ibaadat karta hota hai, lekin apne ikhtiyaar se bahar halaat ki wajah se usey chhorna pad jaye.

Is baat par kai Ahaadith dalalat karti hain ke agar koi shakhs apne ikhtiyaar se bahar halaat ki wajah se ibaadat ada karne ke qabil na ho,
to us ibaadat ka ajr jaari rehta hai, aur usey poora ajr milta rehta hai.

Yahan tak ke Jihad mein bhi, Nabi ﷺ aik martaba jang ke liye rawana hue
aur Madinah mein kuch aadmi peeche reh gaye.

Aap ﷺ ne apne saath walon se farmaya: "Jo log hamare saath nahi aa sake, tum ne jo bhi qadam uthaya, aur tum ne jo bhi waadi paar ki, aisa koi qadam ya waadi nahi magar unhein bhi bilkul wahi ajr milega jo tumhein mila, kyun ke woh aik jaiz aur shar'i wajah ki bina par peeche reh gaye thay."

In tamaam baaton ka nuktah yeh hai ke na udaas ho, na pareshan ho, aur na hi gham ya bechaini mehsoos karo.
Jo behnein apni ibaadat ada nahi kar rahi hotin, woh darhaqeeqat ibaadat hi kar rahi hoti hain, kyun ke Allah ne unhein us waqt ibaadat na karne ka hukm diya hota hai.
Aur agar woh ikhlaas ke saath hain, to Inshaa Allah Ta'aala unhein poora ajr milega.

Kya aurat apna haiz moakhar karne ke liye goli le sakti hai?

Is ka seedha sa jawab hai: ji haan. Kyun? Is qisam ke masail Islam ke us aam qanoon ke tehat aate hain ke har cheez asal mein halaal hoti hai jab tak us ke haraam hone ki daleel na mil jaye.
Jis aik hi aalim ka main ne mutala'a kiya aur jise main jaanta hoon jis ne isay na-jaiz kaha, woh Imaam Malik hain. Unhon ne isay na-jaiz kaha, lekin unhon ne yeh bhi wazeh kiya ke wajah yeh hai ke yeh nuksaan pohnchati hai. Yeh bilkul mukhtalif wajah hai, agar koi cheez nuksaan pohnchati ho.
Al-Mughni mein Imaam Ahmad se naqal kiya gaya hai ke unhon ne isay jaiz kaha, aur isi tarah Imaam ash-Shaafi'i ne bhi isay jaiz qarar diya. Yeh bilkul wazeh hai ke yeh jaiz hai jab tak yeh nuksaan pohnchane wali na ho. Agar nuksaan pohnchaye to phir baat bilkul mukhtalif ho jati hai. Aap ko chahiye ke

aap theek tarah tahqiqat karein aur yaqeen kar lein ke yeh aap ke liye nuqsaan-deh na ho.

Haqeeqat yeh hai ke mujhe yaad hai jab main das ya shayad gyarah saal ka tha, Wallahi mujhe yaad hai ke main Madinah ke Haram mein apne walid ke aik Halaqah mein un ke saath baitha tha. Shaykh ‘Atiyyah Saalim rahmatullahi ‘alayhi ne wahan Miswaak ke baare mein aik Hadith bayan ki, aur Miswaak ke faidon ka zikr kiya. Yeh baat mere zehan mein baith gayi. Baad mein main ne Musannaf ‘Abdur-Razzaaq mein parha ke ‘Amr bayan karte hain ke Ibn Umar se poocha gaya: kya aurat apna haiz moakhar karne ke liye dawa le sakti hai? Ibn Umar ne jawab diya: is mein koi harj nahi. Aur unhon ne Miswaak ke paani ya joshande ki sifarish ki. Is ka matlab yeh hai ke pehle zamane mein bhi yeh tareeqa maujood tha. Unhon ne yeh kiya ke Miswaak liya jata, aur is baat ka khayal rakha jata ke woh Asli Araak ka Miswaak ho, asal darakht ka ho, na ke milti julti qisam ke pauday ka. Usay chhote chhote tukron mein kaat kar aik bartan mein ubala jata, jo aaj ke hisaab se taqreeban das minute hota. Phir us ka paani din mein do ya teen martaba piya jata, aur yeh amal us din se shuru kiya jata jab haiz aane ki umeed hoti.

Mujhe yaqeen nahi ke aaj kal jo Miswaak humein milte hain woh waqai kaam karte bhi hain ya nahi, kyun ke main unhein expired Miswaak samajhta hoon. Jo Miswaak main Madinah mein liya karta tha, woh main un farokht karne walon se leta tha jo chand din pehle hi darakht se kaat kar laate thay. Un mein se kuch qisam ka zaiqa bohot tez aur qudrati hota tha, kabhi kabhi peppermint jaisa, itna tez ke aap Miswaak ko chand minute bhi munh mein nahi rakh sakte thay. Yeh qudrati hota tha, koi milawat nahi hoti thi. Ab aik zaili baat ka zikar karta hoon, aur main is mein zyada ulajhna nahi chahta, lekin zikar zaroor karunga.

Ramadhaan ke dauran aam ghaltiyon ke muta’alliq jo article Fiqh classes se liya gaya tha, us mein main ne kaha tha ke mujhe toothpaste makrooh bhi nahi lagta, balkeh Qiyaas ke bunyaad par woh mubaah hai. Miswaak roza ki haalat mein poore din jaiz hai, yahan tak ke shaam ke qareeb bhi. Aur kabhi kabhi Miswaak ka zaiqa toothpaste se bhi zyada tez hota hai. Isi bunyaad par main ne yeh baat kahi thi. Yahan jo Miswaak milte hain woh aksar purane hote hain, chahe aap unhein bahar ke mulkon se hi kyun na khareedain, bohot se phir bhi purane hi hote hain.

Ab wapas apne asal mauzu’ ki taraf aate hain: Mujhe maloom hai ke pehle zamane mein Miswaak ka joshanda haiz ko moakhar karne ke liye istemal hota tha. Lekin aaj ke daur mein mujhe yaqeen nahi ke yeh Miswaak jo humein milte hain koi asar rakhte bhi hain ya nahi, kyun ke inhein kaate hue bohot waqt guzar chuka hota hai. Yeh purane hote hain, aur jaisa ke main ne kaha, yeh expired hotay hain. Phir bhi koshish karne mein koi harj nahi. Agar kaam kar jaye to humein zaroor batana, hum yeh baat aage bhi phela dein ge.

In dinón mein aurat kya kar sakti hai?

Woh sab kuch kar sakti hai siwaaye roza rakhne ke, Salah ada karne ke, aur agar Umrah ke liye jaaye to Tawaaf karne ke. Woh apne roze baad mein qaza karti hai lekin Salah ki qaza nahi karti. Is ke ilawa woh har cheez kar sakti hai.

Masla yeh hota hai aur yeh aik problem hai ke kuch behnein yeh samajh leti hain ke jab mahine ke woh din aa gaye to Ramadhaan jaise pause par chala gaya. Phir woh TV ke saamne baith jaati hain aur in barkat walay dinón ko zaya kar deti hain.

Ji haan, aap roza nahi rakh sakti, aap Salah nahi parh sakti, lekin phir bhi aap barkat walay dinón mein hain aur karne ke liye bahut si doosri ibaadaat mojood hain.

Zikr aur Du'aa mein apni energy lagaiye, aap Qur'an ki tilaawat kar sakti hain, aur yahin se hum aglay nuqtay par aate hain.
Kya aurat Qur'an parh sakti hai? aur kya woh Qur'an ko chhoo sakti hai? Yeh dono masail ikhtilaafi hain.

Kya aurat Qur'an parh sakti hai?

Qur'an ko yaad se, baghair chhooye parhne ke hawale se ikhtilaaf hai, aur durust raaye woh hai jo Ibn Taymiyyah ne Fataawa ke 21wein jild mein bayan ki hai.

Imaam Malik, ash-Shawkani aur doosre 'ulama ne bhi isi raaye ko ikhtiyaar kiya ke aurat ke liye yaad se parhna jaaiz hai ya agar woh Qur'an ko chhoo nahi rahi.

Asal qaa'idah yeh hai ke aisi cheezen Halaal hoti hain jab tak koi qati' daleel unhein Haraam sabit na kar de, aur yahan koi qati' daleel mojood nahi.

Main phir dohraata hoon, koi qati' aur sahih daleel mojood nahi, jo is baat ki nishandahi kare ke aurat ke liye Qur'an parhna Haraam hai. Imaam Malik, Imaam Ahmad, ash-Shawkani aur Ibn Taymiyyah ne kaha ke aurat yaad se Qur'an parh sakti hai, kyun ke yeh aise umoor hain jinhein sirf qati' daleel se hi mana kiya ja sakta hai, aur yahan aisi koi daleel nahi.
Nabi ﷺ ki taraf aik baat mansoob ki jaati hai ke haiz wali aurat Qur'an nahi parh sakti, yeh Ibn Maajah aur Tirmidhi mein aayi hai, lekin itni za'eef hai ke ise Nabi Muhammad ﷺ ki taraf mansoob bhi nahi kiya ja sakta.

Kuch logon ne qiyaas kiya aur aurat ko junub mard par qiyaas kiya. Hamare paas aik sahih aur wazeh Hadith hai ke Nabi ﷺ junub halat mein Qur'an nahi parhte thay.

Lekin qiyaas ke liye zaroori hai ke dono cheezen milti-julti hon. Junub mard apni marzi se hota hai, majboori se nahi. Woh uth kar ghusl kar sakta hai, jab ke aurat aisi nahi hoti.

Woh majbooran intezaar karti hai, is liye yahan farq hai jo qiyaas ko na-jaiz bana deta hai.

Mahine ke din aana har aurat ke saath hota hai, Nabi ﷺ ke daur se pehle bhi aur baad mein bhi.

Us waqt bhi bahut si Musalman auratein theen, aur Nabi ﷺ ki kai biwiyan theen jinhon ne humein, Nabi ﷺ ki zindagi ke bareek tareen pehlu sikhaaye.

Kya aap samajhte hain ke agar yeh waqai Haraam hota to kam az kam aik sahih aur wazeh Hadith na hoti?

Kya woh Qur'an ko chhoo kar parh sakti hai?

Yeh masla asal mein is baat par aata hai ke kya na-paak shakhs Qur'an ko chhoo sakta hai. Aksariyat 'ulama ki raaye yeh hai ke Qur'an chhoone ke liye paak hona zaroori hai. Kuch 'ulama ne kaha ke jaaiz hai, jin mein Ibn Abbas, ash-Sha'bi, ad-Dahhaak, al-Hakm bin 'Utaybah, Hammaad bin Abi Sulaymaan, Dawood adh-Dhaahiri aur Dhaahiriyyah shamil hain.

Lekin hum vote par nahi chalte, hum daleel par chalte hain. Yeh koi democracy nahi hai. Apni Sharee'ah ki taleem ke doosre saal mein, jab main Madinah mein tha, mujhe har class ke liye ek chhota essay likhna hota tha. Mujhe lagta hai woh taqreeban pandrah safhon ka hota tha. Fiqh ki class ke liye mere ustad ne mujhe kaha ke tumhara mauzu' yeh hoga, aur tumhein isi par likhna hai. Yeh baat early nineties ki hai.

Islami ilm ke saath yeh baat hai ke jab tak tum tahqiq jaari rakhte ho, tumhara ilm waqt ke saath barhta aur pukhta hota rehta hai. Aur jaise jaise waqt guzarta hai, tumhein woh Ahadith milti rehti hain jo pehle tum se reh gayi hoti hain. Tumhein woh raiyaan milti hain jin ka pehle tumhein ilm nahi hota ya jin par tum ne tawajjuh nahi di hoti. Kabhi aisa hota hai ke jo Hadith tum sahih samajh rahe hote ho, baad mein maloom hota hai ke woh kamzor hai. Aur kabhi iska bilkul ulta hota hai.

Lekin us waqt se le kar aaj tak, main isi nateeje par qayam hoon jo main ne apni thesis ke aakhri jumle mein likha tha. Main ne kaha tha: is masle par har woh baat jo wazeh aur sareeh taur par bayan ki gayi hai, sahih nahi hai. Aur jo baat sahih hai, woh wazeh aur sareeh nahi hai. Main dobara kehta hoon: Is masle par har sareeh bayan sahih nahi hai, aur jo sahih hai, woh sareeh nahi hai.. Misal ke taur par, bohot si ghair-sahih Ahadith maujood hain. Lekin ek daleel aisi hai jise

bohot se log istemal karte hain, aur woh Qur'an ki ek ayat hai. Yeh ayat aksar logon ki zubaan par hoti hai jo isay daleel ke taur par pesh karte hain:

"Isay koi nahi chhoota siwaaye paak logon ke." (Surat al-Waqi'ah: 79)

Ibn Abbas radhiyallahu 'anhu ne kaha ke is ayat se murad aasmanon wali kitaab hai, yani Lawh-e-Mahfooz. Yeh ayat asal mein Qur'an ke baare mein baat hi nahi kar rahi. Balkay yeh farishton aur Lawh-e-Mahfooz mein maujood mehfooz takhton ke baare mein hai. Na ke hum aur na hi zameen par maujood Qur'an. Aur is se bhi zyada wazeh baat yeh hai ke Arabic mein "Mutahhar" (مطهَّر) ka lafz "paak" ke liye sirf un logon ke liye use hota hai jo ghaltiyo se paak hote hain. Main aur tum, hum apne liye yeh lafz istemal nahi karte.

Agarche yeh lafz "paak" se milta julta hai, lekin jab hum wudhu karte hain to hum "Mutatahhir" kehlate hain, "Mutahhar" nahi. "Mutahhar" sirf farishton jaise be-khata makhlooq ke liye hota hai. Aur is se bhi zyada aham baat yeh hai ke pehli Hadith jo main ne tumhein batayi thi, jab Nabi ﷺ ne Aishah radhiyallahu 'anha se farmaya tha: "Har woh kaam karo jo auratein karti hain, siwaaye Tawaaf aur Salah ke."
Hajj ke dauran log Qur'an parhte hain aur Qur'an ko chhoote bhi hain. Aur woh yeh kaam rozana karte hain, khaaskar Hajj ke dino mein. Toh phir Nabi ﷺ ne unhein yeh kyun nahi farmaya ke Qur'an ko mat chhoona aur Qur'an mat parhna? Al-Haakim, Ahmad, Malik aur dusre muhadditheen ke haan ek sahih Hadith maujood hai: "Koi Qur'an ko na chhooye siwaaye paak shakhs ke." Lekin yahan "Taahir" ka matlab kufr se paak hona bhi ho sakta hai, zaroori nahi ke wudhu ki paaki ho.

Allah Ta'ala farmata hai: **"Beshak mushrik napaak hain." (Surat at-Tawbah: 28)**
Es ka matlab yeh hua ke momin paak hota hai. Toh yahan paaki se murad Islam ki paaki ho sakti hai. Aur kuch Ahadith mein aata hai: "Muslim napaak nahi hota." Is se bhi murad Islam ki paaki kufr ke muqablay mein ho sakti hai. Yeh Hadith asal mein Nabi ﷺ ka ek khat tha jo unhon ne 'Amr ibn Hizam ko likha tha, jab woh Najran mein Nasraniyon ke darmiyan rehte thay. Toh mumkin hai ke Nabi ﷺ ka maqsad yeh ho ke ghair-musalman Qur'an ke safhon ko na chhooyen. Toh khulasa yeh hai ke is cheez ko mana karne ke liye koi sahih aur sareeh daleel maujood nahi. Aur jo daleel sahih hai, woh dusre ma'ani ki gunjaish rakhti hai.

Adab ka masla

Halaal aur haraam ke masle ko aik taraf rakh dein, toh adab ka masla apni jagah bohot aham hai.

Qur’an Allah ka kalaam hai, aur is ka adab zaroori hai. Yeh ek mukhtalif pehlu hai.

Agarche main yeh nahi maanta ke koi sareeh, sahih Hadith maujood hai jo yeh lazim qarar de ke Qur’an chhoone ke liye wudhu zaroori hai,

lekin mujhe yaad nahi ke bachpan se le kar aaj tak kabhi main ne hosh mein rehte hue bina wudhu Qur’an ko chhooa ho. Agarche yeh farz nahi, lekin adab ka taqaza zaroor hai.

Allah Ta’ala farmata hai:
“Aur jo Allah ki nishaniyon ka adab karta hai, yeh dil ki parhezgari se hota hai.”
(Surat al-Hajj: 32)

Salaf mein se kuch log, jaise Ibn Umar, Qur’an chhoone se pehle wudhu kiya karte thay. Kuch log adab ki wajah se wudhu karte, miswaak se daant saaf karte,

Qiblah ki taraf rukh karte, adab aur inkisari se baith kar Qur’an ki tilawat karte thay.

Yeh Allah ka kalaam hai!
Koi behan chaahe toh is poore ikhtilaf se bachne ke liye Qur’an ko kisi haail (jaise kapra ya dastana) ke zariye parh sakti hai, aur yeh jaiz hai.

Ya woh aur aage barh kar mobile, iPhone, iPad ya computer se Qur’an parh sakti hai. Is liye ke yeh Mushaf nahi mana jata. Is par Mushaf ka hukm laagu nahi hota. Aur yeh bilkul jaiz hai.

Catch the Breeze! (Hawa ko pakar lo)

Hawa ko pakar lo aur es mauqe ko ghanimat jaano! Ibn Abi ad-Dunya ne riwayat kiya hai ke Maalik ibn Dinaar aur Mujaahid ne ek hi sanad mein yeh baat kahi, aur haqeeqat yeh hai ke yeh baat sirf in dono tak mehdood nahi. Thori si lafzi tabdeeli ke saath aap dekhenge ke al-Hasan al-Basri R.A., Abu Bakr al-Muzani aur dusre logon ne bhi yeh baat kahi hai.

Yeh baat yeh hai ke koi bhi din aisa nahi guzarta jo yeh na kahe: "Ae ibn-e-Aadam! Main aaj tere paas aaya hoon aur Qiyamat ke din tak kabhi dobara wapas nahi aaoonga, is liye mere rehne ke dauran dekh lena ke tu kya karta hai."

Jab woh din guzar jata hai aur khatam ho jata hai, toh usey lapet kar band kar diya jata hai, aur Allah ke Qiyamat ke din dobara kholne ke siwa koi bhi usey kabhi dobara nahi khol sakta.

Ek aur qawl mein al-Hasan al-Basri R.A. ne dinón ko mehmaan se tashbeeh di. Unhon ne kaha: Din kehte hain, "Ae ibn-e-Aadam! Main tera mehmaan hoon," aur mehmaan hamesha ya to shukar ke saath jaata hai ya burai ke saath.

Woh ya to yeh kehta hai ke yeh aadmi sakhi tha ya kanjoos tha, woh tumhare baare mein achha ya bura bolta hai. Isi tarah din aur raatein bhi aisi hi hoti hain, ya'ni woh ya to tumhare haq mein gawahi dein gi ya tumhare khilaaf.

Samajh lo ke raat aur din do khazanon ki tarah hain. Is baat mein ehtiyaat karo ke tum in ke saath kya karte ho aur inhein kaise kharch karte ho.

In ki hifazat aise karo jaise tum kisi khazane ki hifazat karte ho. Gooya tum khud waqt se bane ho. Waqt tumhara sarmaya aur tumhari sarmaya-kari hai.

Waqt dinon se mil kar banta hai, din tumhari zindagi hain, aur zindagi ek raaste ki tarah hai jo ya to tumhein Jannah tak le jaayega ya phir Jahannam ki taraf — wal-'iyaadhu billah.

Raatein aur din 'ibaadat ke liye hain, lekin zyada taur par raatein 'ibaadat ke liye, aur din bazaar aur kaam-kaaj ke liye hote hain.

Ek martaba main Shaykh Ibn Qa'ood ke saath Hajj par gaya. Allah un ke darjaat Jannah mein buland farmaaye, woh hamare daur ke ek sachche Imaam the jo haq baat kehte the.

Woh kai saal pehle Ifta ke rasmī 'ulama mein se the, balkeh baat itni purani hai ke shayad yahan maujood logon mein se koi bhi us waqt paida bhi nahi hua hoga. Unhon ne kuch masail par baat ki aur phir Ifta se isteefa de diya, ya zyada durust yeh kehna hoga ke unhein isteefa dene par majboor kar diya gaya.

Bohot se log kehte hain: sach bolne wale 'ulama kahan hain? Alhamdulillah, halaat jitne bhi bure hon, is Ummah mein nek 'ulama maujood hain, lekin masla yeh hai ke log unhein ghalat jagahon par dhoondhte hain.

Woh unhein satellite channels par dhoondhte hain, jab ke haqeeqat yeh hai ke aise 'ulama ko wahan se hata diya jata hai. Hukoomatein unhein side-line karti hain, qaid karti hain, neecha dikhati hain aur daba deti hain, aur doosri taraf jahil logon ko aage laa kar mashhoor kar deti hain. Aur afsos ke saath kehna padta hai ke

Ummah ke aam logon ne asli aur naqli ‘ulama mein farq karne ka mayaar kho diya hai.
Ibn Qa’ood rahmatullahi ‘alayhi ke baare mein baat karte hue, unhon ne apne zamane mein TV ke mauzoo’ par baat ki thi. Sattar aur assi ke dashak mein, Sa’oodiyyah mein TV gandagi tha, jo Haramayn ki paak zameen ko aalooda kar raha tha.
1979 mein jab hum Madinah mein the, mujhe yeh baat bilkul saaf yaad hai. Hum har roz Haram se nikalte the, Alhamdulillahi Rabbil-’Aalameen.
Us waqt bazaar seedha darwaze ke bahar hota tha, jaise aaj nahi hota. Hum dukanón ke paas se guzarte, aur TV ki dukanón ke saamne se bhi guzarte jahan har taraf TV lage hote the.
Us waqt sirf ek hi sarkaari channel hota tha aur wahi poore mulk ka akela channel tha. 1979 mein mujhe yaad hai ek din jab hum Haram se nikal rahe the to TV par Donny Osmond aa raha tha. TV aur TV ki haalat un wajuhat mein se ek thi jis ki wajah se 1979 ka Makkah waala waaqia hua. Juhaymaan ne bhi isey wajuhat mein shamil kiya tha. Soorat-e-haal ko sambhalne ke liye badshah ne baray ‘ulama ke saath meeting ki, kyon ke log ‘ulama ki baat sunte hain.
Us ne kaha: “Wal-hamdulillah, hum ne TV theek kar diya hai aur ab yeh Da’wah ke liye istemal hota hai,” taake yeh baat ‘ulama tak pohancha di jaaye. Poora kamra khamosh tha, lekin phir sher ko daharna hi tha. Allah unhein Firdaws mein buland darja ata farmaye.
Ibn Qa’ood kharay hue aur kaha: “Nahi, yeh baat durust nahi.” Aur yahin se ikhtilaaf aur tanaa’o shuru hua. Is waaqia ka zikar karne ka maqsad yeh hai ke jab main un ke saath Hajj par gaya, toh ek martaba main un ke paas baitha tha ke ek aadmi aaya aur sawal kiya. Us ne kaha: “Shaykh, TV ke baare mein kya hukm hai?” Woh aadmi aam sa lag raha tha, na woh Taalib-e-’Ilm tha ke Shaykh tafseel mein jaate. Is liye Shaykh ne baat ko saaf, mukhtasir aur is tarah bayan kiya ke aadmi samajh sake. Aur yeh baat aaj ke mauzoo’ se bhi ta’alluq rakhti hai, isi liye main is ka zikar kar raha hoon.
Unhon ne kaha: “Kya koi aqalmand shakhs, jo jaanta ho ke us ki har dharkan, har saans ka lena aur chhorna, sab gin kar muqarrar kiya gaya hai, kya woh apna waqt aisi gandagi mein zaya karega?”
Jo baatein main ne tumhein al-Hasan al-Basri R.A., Mujaahid aur dusron se bayan ki hain, woh aam dinón ke baare mein hain.
Aam din bhi momin ke liye bohot qeemti hote hain. Ab is se aage socho jab ajr kai guna barh jata hai, jaise ke aaj ke dinón mein. Allah ne kuch mahinón ko dusre mahinón par fazilat, ahmiyat aur fazl ata kiya hai. Al-Ashhur al-Hurum ke chaar mahinón ko dekho.
“Be-shak Allah ke nazdeek mahinón ki tadaad barah hai, us din se jab se us ne aasmaan aur zameen paida ki, un mein se chaar hurmat waale hain. Yahi seedha deen hai, toh un mein apne upar zulm na karo.” (Surah at-Tawbah: 36) In mein se ek aur darja ash-Shahrul-Haraam ka hai.
“Hajj maloom mahinón mein hota hai.” (Surah al-Baqarah: 197)

Humare paas barah mahine hain, un mein se chaar khaas hain, aur un chaar mein se Dhul-Hijjah hai, aur phir bina kisi shak ke sab se behtareen mahina yeh hai: "Ramadhaan ka mahina, jis mein Qur'an naazil kiya gaya." (Surah al-Baqarah: 185)
Isi tarah kuch din dusre dinón se behtar hote hain, aur raatein 'ibaadat jaise Qiyaam ke maamle mein dinón par fazilat rakhti hain. Misal ke taur par, Dhul-Hijjah ke das dinón ki qasam khayi gayi hai:
Fajr ki qasam Aur das raaton ki qasam. (Surat al-Fajr: 1-2)
Aur Laylat-ul-Qadr ki raat hazaar raaton se behtar hai. Ab hum Ramadhaan mein hain aur ab waqt hai ke us Ramadhaani naseem ki khushboo ko mehsoos kiya jaye jo aap ko sardi nahi degi, balkeh aap ko sab se zyada kaamyab logon mein shamil kar degi. Ahmad, tum kis cheez ki baat kar rahe ho? Khushboo aur naseem, yeh kya hai? Main dobara kehta hoon: us Ramadhaani naseem ki aik jhalak pakar lo jo aap ko sardi nahi degi, balkeh aap ko un logon mein shamil kar degi jo kabhi bad-naseeb nahi honge.
Jaise aam tor par kaha jata hai ke jab koi kamray ke temperature mein ho aur baal geelay hon ya gym mein paseena aa raha ho, to kehte hain bahar mat jao warna sardi lag jayegi ya shadeed sardi se maut aa jayegi (khaas tor par hamare sard mausam mein). Ek Hadith mein Nabi ﷺ ne barkat wali dinon ko aam tor par (jaise Ramadhaan ya Zul-Hijjah ke pehle das din) aik naseem, aik khushboo se tashbeeh di. Yeh bilkul aisa hai jaise itr ki khushboo ho, jab tak hai use mehsoos kar lo kyun ke yeh jaldi khatam ho jati hai. Yeh us thandi hawa ki tarah hai jo aap ke paas se guzarti hai, chand lamhon mein chali jati hai.
Yeh aap ko sardi ya maut nahi degi. Balkeh yeh aap ko sab se zyada khush naseeb logon mein shamil kar degi aur un logon mein jo kabhi bad-naseeb nahi honge, kyun ke Nabi ﷺ ne at-Tabaraani ki aik sahih Hadith mein, Muhammad bin Maslamah se riwayat mein farmaya:
Nafahaat ka matlab hai naseemen, halki khushboo wali hawaein. Apne aap ko in hawaon ke samne rakh do, apne aap ko hawa ke hawale kar do, apne baazoo phaila do. Jo in mein se kisi aik naseem ko paa le, woh kabhi bad-naseeb nahi hota.
Yeh un dinon mein hota hai jahan ajr kai guna hota hai, jaise aaj ke din (jaise Ramadhaan, Zul-Hijjah aur Laylat-ul-Qadr).

Ek nek aur samajhdaar aadmi aik janazay ke saath chal raha tha.
Us ne apne saath chalne wale aadmi se kaha: yeh jo shakhs mar gaya hai, agar yeh dobara zinda ho jaye, to kya tum samajhte ho ke yeh achha aur behtar kaam karega?
Dusre aadmi ne kaha: bilkul, is mein koi shak nahi.
Woh zaroor wapas aa kar behtar kaam karega, kam az kam yeh tamanna karega ke uth kar do rakat namaz parh le aur phir dobara mar jaye.
Pehle aadmi ne kaha: agar yeh us ke liye mumkin nahi, to phir yeh humare liye ho, yani humein is se sabaq lena chahiye.

Jab susti, aadatein jo ibaadat se rokti hain, ya insaan aur jinn ke shayateen us naseem ko pakarne mein rukaawat ban jaen, to un ke khilaaf muqaabla karo aur baghawat karo.
Hamare Deen mein har maslay ka hal maujood hai, Nabi ﷺ ne humein jungli nahi chhoda.
In masail (susti, be-dili, insaan aur jinn ke shayateen) ke har hal par alag alag halaqaat ho sakte hain.

Misal ke taur par, jab Nabi ﷺ raat ko Qiyaam-ul-Tahajjud ke liye uthte the, to pehle do taiyari ki rakat parhte the.
Jaise jab aap exercise se pehle weight lifting ya jogging karna chahte hain, to aap ko stretching ka mashwara diya jata hai taake muscle na khinch jaye.
Isi tarah aap dil aur rooh ke muscle ko bhi khinchna nahi chahte.
Nafs kabhi kabhi farz ada karne mein bhi mushkil mehsoos karta hai, aur nawaafil mein to aur zyada.
Be-dili aur susti ka ilaaj yeh hai ke un ke ajr ko samjho.
Salaf ki zindagiyon ka mutala'a karo aur un ki misaalon ko dekho.
Nek dost rakho jo muqaabla bhi karein aur yaad-dihani bhi karwaein.
Yeh jaan lo ke duniya ka mauqa bahut mukhtasir hai.

Hasan al-Basri R.A. ne kaha: jo Deen ke mamlaat mein tum se muqaabla kare, us se muqaabla karo.
Aur agar duniya ke mamlay mein muqaabla kare, to use us ke mooh par maar do aur chalay jao.
Is mahine aur is waqt mein apne aap ko un logon ke saath rakho jo tum se behtar hain.
Zaroori nahi ke use kaho ke main tum se muqaabla kar raha hoon, balkeh dil mein muqaabla samajh kar aage barho.

"Aakhirat ke mamlaat mein muqaabla karne walay muqaabla karein." (Surat al-Mutaffifeen: 26)

Wallahi, yeh Allah ki taraf daur hai.
Wuhayb bin al-Ward ne kaha: agar tum Allah ki taraf daur mein pehle ho sakte ho, to pehle ho jao.
Shams-ud-Deen Muhammad bin Uthman at-Turkistaani ne kaha: main ne kabhi kisi ko koi ibaadat karta nahi dekha magar main ne bhi waisi ya us se zyada ki.

Naafi' se poocha gaya: Umar ki ghar ki zindagi kaisi thi?
Us ne kaha: ghar mein wudhu aur namaz hoti thi, aur un ke darmiyan Qur'an ki tilawat hoti thi.

Abdullah bin Umar agar jamaat ke saath aik namaz bhi chhoot jati, to agla din roza rakhte, aik ghulam azaad karte aur poori raat namaz parhte.
Kya tum ne suna?
Aik jamaat ki namaz chhoot jati, jab ke Ibn Umar ka chhootna bhi kisi shar'i uzr se hota.
Yeh azeem log thay, un ke maqsad bhi azeem thay aur woh apne aap ko buland mayaar par rakhte thay.

Aaj ke liye tum apni jholi mein yeh baat le jao ke meri naseehat ko samjho aur us par ghaur karo.

Allah gawah hai ke mujhe sab se zyada is ki zarurat hai. Main haqeeqat mein apne aap ko hi yaad-dihani karwa raha hoon. Waqt sona aur maal se bhi zyada qeemti hai. Salaf mein se kuch log apne waqt se zyada apna maal kharch kar dete thay. Humare paas poori Surah al-'Asr waqt ki qadr sikhane ke liye maujood hai. Yeh aam dinon mein hai, to socho barkat walay dinon mein kya qeemat hogi.

Aise din jin mein aik amal ka ajr das se saat sau guna tak hota hai, aur Nabi ﷺ ne farmaya ke roza is se bhi zyada hota hai, InshaaAllah saat sau se bhi upar. Jo cheez aap ko ibaadat se hataati hai, Islam ne us ka hal bata diya hai. Ibaadat ke liye taiyari karo. Maut ko yaad karo, yeh be-dili ko khatam kar degi. Salaf ki zindagiyon ke waqiat suno, yeh susti door kar denge. Islam ne har cheez ka hal diya hai.

Pichhla saal Ramadhaan 1433 Hijri tha, aaj 1434 hai. Waqt teer ki tarah guzar jata hai, aur pata bhi nahi chalta ke 1435 aa jata hai (agar hum wahan tak pohnchay). Aur phir hum sab ghaib ki duniya mein chale jate hain. Is ke liye tayyari karo, yeh tayyari ka waqt hai.

Aakhir mein main aap ko aik hairat-angez haqeeqat bata kar chhor raha hoon. Apni niyyat aur apne aamaal poori tarah Allah ke liye rakho. Apni zindagi Allah ke liye aur apni niyyat Allah ke liye karo, to tumhein dono jahanon ki behtareen cheez mil jayegi. Yeh aik haqeeqat aur wada hai. Bilkul aisa hi jaise tum dukaan par koi cheez khareedne jao.

"Aur Allah ke liye sab se aala misaalein hain." (Surat an-Nahl: 60)

Tum dukaan mein aik cheez lene jate ho, aur woh kehte hain aaj offer hai: aik lo, aik muft. Aur main phir kehta hoon, Allah ke liye sab se aala misaalein hain. Aakhirat ke mamlaat mein bhi aisa hi hota hai. Kya yeh Ahmad ne apni taraf se bana liya? Hamare Qur'an ne humein bataya hai.

“Jo koi nek amal kare, mard ho ya aurat, jab ke woh momin ho, hum use achhi zindagi ata karenge, aur aakhirat mein use us ke behtareen aamaal ke mutabiq ajr denge.” (Surat an-Nahl: 97)

Tarjuma ko ghaur se suno. Jo bhi nek amal kare, mard ho ya aurat, aur sachcha momin ho, use achhi zindagi milegi. Is ka matlab duniya ki rozi hai. Is ka matlab duniya ka itminaan hai. Kya yeh yahin ruk jata hai? Nahi.

“Aur hum unhein un ke behtareen aamaal ke mutabiq poora ajr denge.” Is ka matlab Jannat aur Aakhirat hai. Yani tumhein dono jahan ki behtareen cheez mil jati hai. Allah ke liye niyyat karo aur apni zindagi Allah ke gird ghumao, to dono jahan pa lo. Tumhein muft ka hissa bhi milega, aur Allah ne pehle muft ka zikr kiya, phir asal manzil (Aakhirat) ka.

Muqaable shuru hone do!

Yeh aik bahut aham mauzu hai aur bohot se logon ke liye apni ibaadat ko taqat dene aur bhadhane ka sab se taqatwar tareeqa yeh hai ke hum apni sunehri tareekh ke safhat palat kar dekhein.
Ibaadat ke liye khud ko tayyar aur mutaharrik (charge) karne ke bohot bohot mukhtalif tareeqe hain.
Hum ne Allah ke liye shauq aur talab ko bhadhane ki baat ki, is liye ab chaliye ibaadat ko bhadhane ki baat karte hain.
Un mein se aik tareeqa ibaadat se pehle warm-up karna hai, jaise Nabi ﷺ do rak'at padha karte thay, jo insaan ko taqat deta hai aur uski ibaadat ko behtar aur buland karta hai.
Maut ko yaad karna boreyat ko khatam kar deta hai aur neend ko uda deta hai, aur ibaadat ke liye jagah bana deta hai.
Salaf ki zindagiyon ke chhotay chhotay waqiat susti ko door kar dete hain.
Yeh insaan ko energy dete hain, charge karte hain aur aage barhnay par majboor karte hain, aur main isi par baat karna chahta tha.

Salaf se dosti karo.
Salaf mein se kisi aik ko apna dost chuno aur us se dosti jor lo.
Har shakhs ke kuch sitaray hotay hain jinhein woh dekh kar chalna pasand karta hai, aur Musalmanon ke sitaray Salaf hain.
Wohi hamaray sitaray hain.
Koi kahega: main Salaf se dosti kaise kar sakta hoon jab woh sab wafat paa chuke hain?
Haan, woh sab wafat paa chuke hain, is mein koi shak nahi, lekin unki ibaadat ka virsa aur unki zindagi ka namoona aaj bhi zinda hai.
Aaj mayaar itna neecha ho chuka hai ke agar koi bohot zyada haraam kaam na kare to use bohot se log wali samajhne lagte hain.
Hamari gird-o-nawaah ki haalat itni gir chuki hai ke jo log namaz mein sunnat aur nawafil ada karte hain, unhein ibaadat mein aage barhne walay qarar diya jata hai ‘“Saabiqoon bil-khayraat bi-iznillah”.
Lekin chaliye apne buzurgon ko dekhein, jo asal mayaar hain jinhein hum dekhte aur follow karte hain.
Main Ramadhaan mein unki ibaadat ki misaal dene nahi ja raha, balkay main aap ko saal ke 365 dinon ki unki zindagi ka aik jhalak dikhana chahta hoon.
Aur jab yeh unka aam din hota tha, to sochiye Ramadhaan ki raatain aur din kaise hotay honge.

Abu Musa Ash'ariؓ, Nabi ﷺ ke madadgaar, da'ai aur un do afraad mein se aik thay jin hon ne Islam ko Yemen tak pohanchaya.
Aaj Yemen aur us ke gird-o-nawaah mein rehne walay har shakhs ke ajr ka hissa Abu Musa Ash'ariؓ aur Mu'aazؓ ko unki qabron mein milta hai.

Yeh unka aik pehlu tha, lekin har ‘aalim, mujaddid, mujaahid aur nek imaam ki tarah unka aik aur pehlu bhi tha.
Abu Musaؓ ne apni poori zindagi ibaadat mein bohot zyada mehnat ki.
Jab logon ne unhein is haal mein dekha to kaha: Abu Musa, aap thora aaraam kyun nahi kar lete?
Unhon ne kaha: jab ghore race ke aakhir mein hotay hain, ya pani ko dekh kar qareeb hotay hain, to woh aur tez daudte hain.
Aur main bhi aakhir ke qareeb hoon, is liye main maut tak mehnat karta rahun ga.
Aur waqai unhon ne aisa hi kiya.
Hairat hoti hai?
Is se bhi zyada hairat ki baat yeh hai ke woh aisi baatein burhapay mein nahi, balkay jawani mein kaha karte thay.
Bohot se log apni jawani mein bhi aisi baatein kaha karte thay.
Jaise koi do mile ki daur lagata hai, to woh shuru mein dheemi raftaar se chalta hai, phir raftaar tez karta hai aur aakhri chakkar mein poori taqat se sprint karta hai.
Unki zindagi aur ibaadat aisi nahi thi.
Unki zindagi hamesha aakhri chakkar jaisi hoti thi, jaise hamesha poori taqat se daud rahe hon.

Abu Muslim Khawlaniؒ Nabi ﷺ se milne ke liye bohot be-chain thay.
Allah ki qudrat se, unhon ne akelay Aswad ‘Ansi ko khatam kar diya jo Yemen mein jhooti nabuwat ka da’wa karta tha.
Jab Musaylamah Kazzab ke muqable mein Qur’an ke haafiz shaheed ho rahe thay, doosri taraf duniya ke aik aur hissay mein Abu Muslim Khawlaniؒ ne Allah ke hukm se akelay Aswad ‘Ansi ko khatam kar diya.
Yeh aisa shakhs tha jis ki du’a qubool hoti thi.
Unhon ne apne ustad Abu Musa Ash’ariؓ jaisa aik bayan diya, aur Sahaba se aik bohot zabardast baat bhi kahi.
Jab unhein Yemen se nikaal diya gaya to woh Madinah Nabi ﷺ se milne ke liye rawana hue, lekin wahan pohanch kar pata chala ke Nabi ﷺ ka inteqal ho chuka hai.
Sahabi ka darja na paane ke gham mein unhon ne kaha: kya tum samajhte ho ke tum hamesha hum se aage rahoge?
Nahi, Wallahi, hum tum se muqaabla karenge aur hum tum se aage nikal jayenge.
Yeh aik bohot jurrat bhara bayan tha.
Yeh meri aur aap ki bhi baat honi chahiye.
Humein apne Salaf se muqaabla karna chahiye agar hum unka darja aur jannat mein unki sohbat chahte hain.

Kya tum yeh samajhte ho ke tum jannat mein daakhil ho jaoge jab ke Allah ne abhi tumhari aazmaish hi nahi ki? (Ale Imraan 142)

Kya tum Bilaal, Abu Bakr, Khaalid, Umar, Hafsah aur Sumayyah ki jannat mein unke amal ke baghair daakhil ho jaoge?
Kya sirf is liye ke main Islam mein paida hua ya shahadat di, mujhe Firdaws ka muft ticket mil jayega baghair raaton ki ibaadat ke?
Salaf ki zindagiyon par likhi kitabon mein yeh parhna bohot hairat angez hai ke agar un se kaha jata ke kal tumhari maut hai, to woh apni ibaadat ke schedule mein kuch bhi aur shamil nahi kar sakte thay.

Wallahi, main ne yeh baat bohot martaba parhi hai. Unki zindagi ka har din aisa hota tha jaise aaj ya kal maut aa jaye gi. Aap kahenge hum un jaise nahi ho sakte. Wallahil-'Azeem, yeh mumkin hai. Sahaba par wahi nahi utarti thi aur hum par bhi nahi.
Tabi'een ne Nabi ﷺ ko nahi dekha aur hum ne bhi nahi.
Masla sirf iraday ka hai. Yeh mushkil hai, lekin na-mumkin nahi. Yeh misaalain is liye bayan ki jati hain ke agar koi banda unke amal ka chhota sa hissa bhi apna le, to woh bari se bari rukawat paar kar sakta hai aur kamyaab logon mein shamil ho sakta hai.

Aur jo aag se bacha liya gaya aur jannat mein daakhil kar diya gaya, wahi haqeeqi kamyaab hai. Duniya ki zindagi sirf dhokhay ka saaman hai.(Ale Imran 185)

Yeh misaalain insaan ko is baat par ubhaarti hain ke barkat walay din aayein aur chalay jayein aur hum un se faida uthaye baghair na rahen.
Yeh sirf unki ibaadat ki miqdar nahi thi, balkay unki ibaadat ka mi'yaar bhi bohot buland tha.
Qataadah ne bayan kiya ke Mawriq al-'Ajli ne kaha: momin ki misaal us aadmi jaisi hai jis ka jahaz doob gaya ho aur woh aik chhoti si lakri par tair raha ho aur "*Ya Allah, Ya Allah*" pukaar raha ho. Yeh hi zindagi honi chahiye.
Unki poori zindagi us aadmi ki tarah thi jo samandar mein lakri ke aik tukray par ho aur Allah se kinare tak pohanchane ki umeed rakhta ho, aur kinara unke liye jannat thi.

Log Sufyaan ath-Thawri ko aise bayan karte thay jaise woh doobti hui kashti par hon.
Unki zyada tar baat "Ya Rabb sallim" hoti thi, yani "Ya Allah, hifazat farma".
Fatimah bint Abdul-Maalik ne kaha: main ne Umar ibn Abdul-Azeez se zyada namaz, roze aur Allah ka khauf rakhne wala koi nahi dekha.
Unhon ne kaha: woh 'Isha ke baad rote rehte, raat bhar neend aur rona mila jula hota.
Woh kehne lagi: jab woh mere paas hotay aur aakhirat ki koi baat yaad aa jati to parinday ki tarah kaanpne lagte aur raat bhar rote rehte.

Unhon ne kaha: shayad kuch logon ne Umar ibn Abdul-Azeez se zyada namaz aur roze rakhe hon, lekin Allah ka khauf kisi mein bhi un jaisa nahi tha.
Yeh woh log thay jin ki ibaadat ne unhein woh maqam diya jo unhein mila.

Uqbah ibn Naafi' ne kaha: main Fatimah ke paas gaya aur poocha ke aap ke shohar Umar ki ibaadat kaisi thi?
Woh aik doosray se seekhte thay aur humein bhi un se seekhna chahiye.
Uqbah un se yeh jaan'na chahte thay ke band darwazon ke peeche Umar ibn Abdul-Azeez kaise thay.
Sirf do saal aur kuch mahine khilafat ke bawajood unhon ne zameen par insaaf qaim kar diya.
Fatimah ne aik jumlay mein jawab diya: mujhe yaad nahi ke jab se woh khaleefah banay hain unhon ne janaabat se ghusl bhi kiya ho.
Yani do saal se zyada muddat tak koi shohar-biwi ka talluq nahi tha.
Din mein Allah ke deen ka nizaam qaim karna ibaadat thi, aur raat ko apni zaati ibaadat.

'Aamir ibn Abdillah se poocha gaya ke itni zyada ibaadat kaise kar lete ho?
Unhon ne kaha: main din ka khana raat tak mu'akhkhar kar deta hoon aur raat ki neend thori si din mein le leta hoon. Yeh sirf buland roohon ke liye asaan hai.
Unhon ne kaha: jab mujhe thakan hoti hai to main jahannam ko yaad karta hoon aur meri neend udd jati hai.
Ahmad ibn Harb ne kaha: mujhe hairat hoti hai ke koi jannat ko apne upar aur jahannam ko apne neeche jaanta ho aur phir bhi beech mein so jaye.

Jab log Mansoor ibn al-Mu'tamir ko dekhte to kehte ke is par koi museebat aa gayi hai.
Uski aankhen hamesha nam rehti thin, dil hamesha bojhal rehta tha.
Uski maa kehti thi: kya tum ne kisi ko qatl kiya hai ke raat bhar rote rehte ho?
Woh kehta: maa, mujhe pata hai main ne kya kiya hai.

Un ke pehlu bistaron ko chhor dete hain aur woh khauf aur umeed ke saath apne Rab ko pukarte hain.(As Sajdah 16)

Safwaan ibn Saleem ke baare mein likha gaya ke unke paon raat bhar kharay rehne se dard karte thay.
Kaha jata tha ke agar un se kaha jaye ke qayamat kal hai, to woh apni ibaadat mein kuch aur izafa nahi kar sakte thay.
Woh hamesha kehte thay:
"Ya Allah, main aap se milna chahta hoon, pas aap bhi mujh se milna pasand farmaen."

Allah se milne ka shauq unke dilon par halki hawa ki tarah chalta rehta tha aur duniya ki aag ko bujha deta tha.
Musa ibn Isma'eel ne kaha: agar main kahun ke main ne **Hammaad ibn Salamah** ko kabhi hansi mein nahi dekha, to kya tum yaqeen karoge?
Woh hamesha ya to taleem de rahe hotay, Qur'an parh rahe hotay, zikr kar rahe hotay ya namaz ke liye ja rahe hotay. Unka poora din isi tarah guzarta tha.
Hammaad ibn Salamah ne kaha: hum ne Sulayman at-Taymi ko sirf Allah ki ita'at mein dekha.
Ya to namaz mein hotay, ya masjid se nikal rahe hotay, ya janaazay ke saath hotay, ya taleem de rahe hotay ya seekh rahe hotay.
Hum kehte thay ke yeh banda gunah kar hi nahi sakta.
Is liye nahi ke woh masoom tha, balkay is liye ke us ke paas gunah ke liye waqt hi nahi tha.
Wakee' ne kaha: A**l-A'mash** sattar saal ki umr ho gaye thay aur unhon ne kabhi imam ke peeche takbeer-e-tehreema nahi chhori. Unhon 60 saal tak pehli rak'at nahi chhori.

Taubah aur lagataar Allah ki taraf lautna – Tawbah aur Inaabah

Hum sab Tawbah ka lafz jaante hain (jab banda Allah ki taraf taubah karta hai), lekin ek aur bahut qareebi lafz hai jise Inaabah kehte hain (إنابة), jo Qur'an mein kai martaba aaya hai.
Aur kyun ke Ramadhaan hai, hum chahte hain ke Tawbah se Inaabah ki taraf barhein.
Ibn al-Qayyim ne kaha ke Inaabah ka matlab hai Allah ko raazi karne mein jaldi karna, aur har waqt lagataar aur baar baar Allah ki taraf lautte rehna.
Yani yeh Tawbah hi hai, lekin musalsal Tawbah.

Inaabah ka ek hissa yeh hai ke banda apne dil ke saath Allah ki taraf rujoo kare, muhabbat ke saath, adab ke saath aur ikhlaas ke saath, Qur'an aur Sunnat ke mutabiq.
Jis tarah Ramadhaan ke aakhri das dinon mein I'tikaaf ke liye banda sab kuch chhor deta hai, isi tarah Inaabah Allah ki taraf musalsal I'tikaaf hai.
Dil ko izzat ke saath Allah ki taraf lautna chahiye, kyun ke agar woh Allah ki taraf izzat ke saath na laute, to phir woh Allah ke siwa kisi aur ke saamne aajizi ke saath jhuk jaata hai.
Museebat mein aur aaraam ke waqt poori tarah Allah ki taraf rujoo karna hi Inaabah hai.

Jo shakhs Muneeb (منيب) hota hai, woh gunah karne par taubah karta hai, lekin sirf yahin par nahi rukta, balkeh aage barh kar apni zindagi badalta hai aur Allah ke saath lagataar rabt aur ta'alluq mein rehta hai.
Allah ne Ibraheem 'alayhis-salaam ke baare mein farmaya:
Beshak Ibraheem yaqeenan bahut burdbaar, Allah ko aajizi ke saath pukarne wale aur baar baar taubah karne wale thay. (Surat Hud: 75)

Ibraheem yaqeenan burdbaar thay, aur is ko Haleem (حليم) kehte hain.
Allah ko aajizi ke saath pukarna Awwaah (أواه) hai.
Aur Muneeb (منيب) ka matlab hai baar baar, lagataar, har waqt Allah ki taraf taubah karne wala.

Qur'an ki un aayaat mein se jinhein baaz 'ulama Qur'an ki sab se zyada umeed wali aayat kehte hain:
Keh do: Aey Mere bandon jinhon ne apni jaanon par zyadati ki hai! Allah ki rehmat se mayoos na ho, yaqeenan Allah sab gunah maaf kar deta hai. Beshak Woh bahut zyada bakhshne wala, nihayat meharbaan hai. Aur apne Rab ki taraf rujoo karo aur Us ke farmabardaar ban jao. (Surat az-Zumar: 53–54)

Taubah ke baad Allah ne rujoo ka zikr kiya, aur yahi hamara maqsad hai.

Inaabah ke teen marahil hain. Pehla marhala Inaabah ki bunyaad hai, ya'ni Shirk ko chhor kar Tawheed ikhtiyar karna, Kufr ko chhor kar Islam mein daakhil hona.

Agar yeh na ho to banda Kaafir hota hai, kyun ke yeh Kufr ko chhor kar Islam mein aana hai. Yeh pehla marhala is aayat se liya gaya hai:

Aur jo log Taaghoot se bachte hain ke us ki ibaadat na karein aur Allah ki taraf rujoo karte hain, un ke liye khushkhabri hai; pas Mere bandon ko khushkhabri suna do. (Surat az-Zumar: 17)

Inaabah ka doosra marhala Inaabah al-Muttaqeen ka hai, ya'ni gunahon ko chhorna aur nek a'maal par qaim rehna.
Jo shakhs is marhale par nahi hota, woh Muslim to hota hai aur Islam ke daayre mein hota hai, lekin humein us par Jahannam ka khauf hota hai jab tak Allah use maaf na kar de, kyun ke us ke paas gunah hote hain.

Yeh Surat az-Zumar ki is aayat se liya gaya hai:
Keh do: Aey Mere bandon jinhon ne apni jaanon par zyadati ki hai! Allah ki rehmat se mayoos na ho, yaqeenan Allah sab gunah maaf kar deta hai. (Surat az-Zumar: 53)

Aur is ke baad wali aayat:
Aur apne Rab ki taraf rujoo karo aur Us ke farmabardaar ban jao, is se pehle ke tum par azaab aa jaye, phir tumhari madad na ki jayegi. (Surat az-Zumar: 54)
Inaabah ka teesra aur aakhri marhala, jo hum is Ramadhaan mein haasil karna chahte hain, Inaabah al-Muhsineen ka marhala hai.
Yeh bulandi ka marhala hai, dil aur jism ke saath poori tarah Allah ki taraf rujoo karna. Har waqt, har haalat mein baar baar Allah ki taraf lautna aur poori tarah Us ke aage jhuk jana. Yahi Inaabah ki behtareen soorat hai.

Yahi Inaabah Ibraheem 'alayhis-salaam ki thi:
Beshak Ibraheem yaqeenan bahut burdbaar, Allah ko aajizi ke saath pukarne wale aur baar baar taubah karne wale thay. (Surat Hud: 75)

Aur Shu'ayb 'alayhis-salaam ne bhi kaha:
jo kuch main karna chachta hoon uska saara inhisaar Allah ki taufeeq par hai. Usi par maine bharosa kiya aur har maamle mein usi ki taraf main rujoo karta hoon. (Surat Hud: 88)

Ibn Taymiyyah Rahimahullah ne kaha ke is marhale ke log Shaytaan ke sab se zyada imtihaan mein hote hain, kyun ke woh behtareen log hote hain aur Shaytaan chahata hai ke behtareen logon ko gumraah kare.

Insaanon ke sardar, sab Imaamon ke Imaam, taubah karne walon ke sardar, ibaadat karne walon ke sardar, Muhammad sallallahu ‘alayhi wa sallam ko dekho.
Aap ne farmaya: Allah ki qasam! Main rozana sattar martaba Allah se maghfirat talab karta hoon aur Us ki taraf taubah karta hoon.
Sattar martaba Sahih Bukhari mein aur phir sau martaba Sunan an-Nasaa’i mein aaya hai.

Agar Nabi sallallahu ‘alayhi wa sallam, jin ke pichhle, maujooda aur aanay wale tamam gunah maaf kar diye gaye, phir bhi rozana sattar se sau martaba taubah karte hain, to hum kitni martaba taubah karein jab ke humein apne sau ya hazaar gunahon mein se ek gunah ki bhi maafi ki guarantee nahi?

Gunah dil ko sakht kar dete hain, is liye taubah karo taake dil narm ho.
Yeh ek beemari hai.
Phir is ke baad tumhare dil sakht ho gaye aur pathron jaise, balki un se bhi zyada sakht ho gaye. (Surat al-Baqarah: 74)

Gunah dil ko siyah kar dete hain, is liye taubah karo taake tum apna dil saaf kar sako.
In mubarak dinon se behtar koi waqt nahi.

Allah ne farmaya:
Hargiz nahi! Balkeh un ke dilon par un ke gunahon ki zung chha gayi hai jo woh kamaate rahe. (Surat al-Mutaffifeen: 14)

Dil par nuqta par nuqta lagta rehta hai, yahan tak ke ek waqt aata hai ke use dhona zaroori ho jata hai.

‘Awn Ibn Abdillah ne kaha ke jo log lagataar Allah ki taraf taubah karte rehte hain, un ke saath rehna chahiye, kyun ke un ke dil sab se zyada narm hote hain.

Taubah Allah ke saath ek bahut bada sauda hai. Socho tum kya mu’aamla kar rahe ho.
Tum ghalti karte ho, hadd se guzarte ho, taubah karte ho aur apna mustaqbil sudhaar lete ho, tumhare sab gunah maaf ho jaate hain aur us se bhi zyada inaam milta hai.

Is Ramadhaan mein koi bhi khanay peenay ka saman jama karna nahi bhoolta, aur agar bhool jaye to Maghrib se pehle tayyari kar leta hai.
Lekin Istighfaar, Tawbah, nek a'maal aur taubah ka zakhira karne ka kya?

Aey mere Rab! Agar mere gunah ki azmat barh jaaye, to main jaanta hoon ke Teri maghfirat us se bhi zyada azeem hai.
Agar sirf nek log hi Tujhe pukar sakte hon, to mujh jaisa gunahgaar kahan jaye?
Main Tujhe pukarta hoon mere Rab, jaisa Tu ne hukm diya, aajizi ke saath, adab ke saath.
Agar Tu mere haath lauta de, to phir kaun hai jo mujh se qubool karega?
Agar Tu mere haath lauta de, to phir kaun mujh par reham karega?
Agar Tu mere haath lauta de, to phir kaun mujhe maaf karega?
Mere paas sirf Tujh se umeed hai, Yaa Allah, ke Tu mujhe maaf karega aur main ek Muslim hoon.

Taubah aur Inaabah ke maamle mein sab se zyada poocha jaane wala sawal yeh hai:
Main taubah karta hoon, phir gunah kar leta hoon, phir taubah karta hoon aur phir gunah karta hoon, aur phir main mayoos ho jata hoon.

Allah tum se baat kar raha hai, kya tum ne Qur'an nahi parha?
Allah tumhein pukar raha hai:
Aey Mere bandon jinhon ne apni jaanon par zyadati ki hai! (Surat az-Zumar: 53)

Allah ne yeh nahi kaha ke aey imaan walon, aur na hi aey insaano, jaisa ke Qur'an mein kai jagah farmaya.
Us ne yeh nahi kaha ke Muttaqeen, na hi us ne kaha ke parhezgaar, aur na hi Muhsineen.
Us ne yeh bhi nahi kaha ke saabiqun bil-khayraat.
Us ne gunahgaaron ko mayoos na hone ka hukm diya.

'Aasim Ibn Rajaa' ne kaha ke Umar Ibn Abdul-Azeez ne ek martaba khutba diya aur kaha:
Aey logo! Agar tum gunah mein gir jao to taubah karo, aur agar dobara karo to phir taubah karo, aur agar phir karo to phir taubah karo, kyun ke gunah gardanon ko jakar lete hain aur yeh halaakat hai.
Aur sab se badi halaakat yeh hai ke banda gunahon par qaim rahe aur taubah na kare.
Sunan at-Tirmidhi mein ek sahih Hadith Qudsi hai:
Aey Adam ke bete! Jab tak tum Mujhe pukarte rahoge, main tumhein tumhare gunahon par maaf karta rahunga aur parwah nahi karunga.

Aey Adam ke bete! Agar tumhare gunah aasman ke baadalon tak pahunch jaayen, phir tum Mujh se maghfirat maango, to main tumhein maaf kar doon ga aur parwah nahi karunga.
Aey Adam ke bete! Agar tum zameen ke barabar gunah le kar Mere paas aao aur Mujh se is haal mein milo ke tum ne kisi ko Mere saath shareek na kiya ho, to main tumhein zameen ke barabar maghfirat doon ga aur parwah nahi karunga.

Tum Al-Ghafoor se mu'aamla kar rahe ho, tum Ar-Raheem se mu'aamla kar rahe ho, tum Al-'Afuw se mu'aamla kar rahe ho. Yahi Allah ki sifaat ka asar hai jo tum jaante ho.

Ibraheem Ibn Shaybaan ne kaha ke woh ek bees saal ke jawaan ko jaante thay. Shaytaan ne usey waswasa dala ke tum jawaan ho, abhi taubah kyun karte ho aur duniya ki lazzaton ko kyun chhor dete ho?
Tumhari zindagi bahut lambi hai.
Is liye woh apne gunahon aur purani aadaton ki taraf laut gaya.

Gunahon ke darmiyan usey Allah ke saath apne purane din yaad aa gaye.
Momin gunah ke waqt bhi momin hi rehta hai, us ke dil mein Laa Ilaaha Illallah hota hai.
Woh tarap utha, rone laga aur un dinon par aansu bahane laga.
Us ne kaha: kya Allah mujhe kabhi qubool karega?

Phir us ne ek awaaz suni, shayad woh khud apne aap se baat kar raha tha:
Tum ne Hamari ibaadat ki, Hum ne tumhara shukar qubool kiya.
Tum ne gunah kiya, Hum ne tumhein mohlat di.
Tum wapas aa jao, Hum tumhein qubool kar lenge.

Agar tum ne taubah ki aur Shaytaan ne tumhein dhoka diya, to phir wapas laut aao, sharminda na ho aur mayoos na ho.

Jab tum lagataar taubah karte rehte ho, to yeh Shaytaan ke saath kushti ki tarah hota hai.
Har martaba jab tum taubah karte ho, tum Shaytaan ko gira dete ho aur jeet jaate ho, tum champion ho.
Jab tum mayoos ho jaate ho aur taubah chhor dete ho, to Shaytaan champion ban jata hai, aur tum yeh nahi chahte.

Gunahon ke saath samjhauta karke ghalat raaste par qaim rehne wale na bano.
Gunahon ka muqaabla karo aur un ke khilaaf jihad karo.

Ho sakta hai ke taubah mein Allah ko pukarte hue tumhari ek pukaar itni mukhlis ho ke Allah tumhein Jahannam se bachne walon mein likh de aur tumhein Jannah mein daakhil kar de.

Itni saari aayaat aur ahaadith ke bawajood tum Allah se kaise mayoos ho sakte ho, jab ke Woh khud tumhein pukar raha hai?
Allah tumhein taubah ka hukm kyun de raha hai jab ke Allah ko na meri zaroorat hai aur na tumhari? Woh be-niyaaz aur baadshah hai.
Wahi Ar-Raheem hai, wahi Al-Ghafoor hai, wahi Al-'Afuw hai.

Wallahil-'Azeem, tum us Zaat se mu'aamla kar rahe ho jo tumhari maa se bhi zyada meharbaan hai.

Repentance (Tauba)

Wallahil-'Adheem, aap us Zaat se mu'aamla kar rahe hain jo aap ki maa se bhi zyada rehmdil hai.

Sahih al-Bukhari aur Sahih Muslim mein aata hai ke Sahaabah ek jang ke baad baithe hue the aur unhon ne ek aurat ko dekha jo qaidiyon mein se thi.

Woh har bachche ke peeche bhaag rahi thi, apne bete ko dhoond rahi thi.

Woh har bachche ko uthati, use seene se lagati, doodh pilati, phir chhor kar doosre bachche ki taraf chali jaati.

Yeh manzar itna dil hila dene wala tha ke Sahaabah aur Nabi ﷺ dono muta'assir ho gaye.

Nabi ﷺ ne is waaqe'ay ko Sahaabah ke liye ek sabaq banaya.

Aap ﷺ ne poocha:
"Kya tum samajhte ho ke yeh maa apne bete ko aag mein daal degi?"

Unhon ne kaha:
"Qasam hai Allah ki, kabhi nahi."

Aap ﷺ ne farmaya:
"Allah apne bandon par is maa se bhi zyada meherbaan hai jo apne bachche par hai."

Kuch din pehle main Surat an-Nisaa' padh raha tha aur ek ma'ni mere zehan mein aaya jo pehle kabhi khayaal mein nahi aaya tha.

Qur'an mein Allah waris ke hawale se baat karte hue walidain ko bachchon ka khayaal rakhne ka hukm deta hai.

"Allah tumhein tumhari aulaad ke baare mein hukm deta hai……."(An Nissa 11)

Bahut se log samajhte hain ke un par sab se zyada rehmdil un ke walidain hote hain.

Magar is aayat mein Allah unhein, jinhein tum sab se zyada rehmdil samajhte ho, tumhari hifazat ka hukm de raha hai.

Allah unhein hukm de raha hai jinhein tum apna sab se zyada rehmdil samajhte ho ke woh tumhara khayaal rakhein.

Kya tum Allah ki rehmat ko mehsoos karte ho?

Yeh kuch nek logon ki du'aa hua karti thi:
"Ae Allah, meri maa mujh par sab se zyada rehmdil hai aur woh kabhi mujhe azaab mein nahi chhor sakti. Ae Allah, Tu meri maa se bhi zyada mujh par meherbaan hai, mujhe azaab se bacha le, yaa Arham ar-Raahimeen."

Mujh jaise insaan ke saath, agar tum ghalti karo, ya ghalti se pehle hi, ek ya do ya teen baar mein main tumhein chhor deta hoon.

Magar jab tum Al-Ghafoor, Ar-Raheem aur Al-'Afuw se mu'aamla karte ho, to miyaar bilkul mukhtalif hota hai.

"Aur Allah ke liye hi sab se a'la misaal hai."(An Nahal 60)

Kabhi bhi mayoos mat ho,Sahih Muslim ki ek sahih hadees mein Abu Sa'eed al-Khudri se riwaayat hai, us aadmi ka qissa jis ne ninnanway (99) log qatl kiye.

Us ne ek jaahil 'aabid se poocha:
"Kya main taubah kar sakta hoon?"

Us 'aabid ne kaha:
"Ninnanway qatl? Koi imkaan nahi." To us ne use bhi qatl kar diya.

Is mein bhi ek sabaq hai.

Agar taubah ke darwaze band kar diye jaate, to zameen par fasaad phail jaata, kyun ke phir insaan kahe ke jab kuch khona hi nahi to phir gunaah par gunaah karta chala jaaye.

Phir us ne ek 'aalim se poocha.

Us ne kaha:
"Main sau log qatl kar chuka hoon, kya meri taubah qubool ho sakti hai?"

'Aalim ne kaha:
"Koi cheez tumhein taubah se nahi rok sakti, is buri sarzameen ko chhor do."

Allah ne na sirf use maaf kiya, balkeh us ke liye kaainaat tak badal di.

Jab woh nayi basti ki taraf ja raha tha, Allah ne us ke liye faasla kam kar diya.

Farishte jinhon ne nek rooh leni thi aur jinhon ne buri rooh leni thi, un ke darmiyan ikhtilaaf hua.

Allah ne sau be-gunaah log qatl karne wale ke liye kaainaat badal di jab us ne taubah ki.

Socho Allah tumhare aur mere saath kya karega.

Jab tum par mayoosi chha jaaye aur Allah se na-umeedi ka khayaal aaye, to Ashaab al-Ukhdood ka qissa yaad karo.

Woh qatl-e-aam tha, woh nasl-kashi thi.

Unhon ne Laa Ilaaha Illallah kehne walon ko zinda jala diya.

Unhon ne us nek ladke ko bhi qatl kar diya jo un ke saamne khara ho gaya tha.

Phir Allah kya farmata hai?

"Beshak jin logon ne momin mardon aur momin auraton ko azaab diya, phir taubah na ki, un ke liye Jahannam ka azaab hai aur jalne ka azaab hai."(Al Burooj 10)

"Phir taubah na ki."

Is ka matlab kya hai?
Agar woh apne jurm par taubah kar lete, to Allah unhein maaf kar deta. Koi gunaah itna bada nahi aur koi gunaah itna chhota nahi. Taubah karo, Allah sab gunaah maaf kar deta hai.

Ramadhaan us ka mausam hai, abhi shuru karo. Sab se pehle guzre hue par nadamat.

Dobara na karne ka pakka iraada. Aur "Astaghfirullah" kehna.

Agar gunaah logon ke huqooq se muta'alliq ho, to seedha ya bil-wasta huqooq ada karo.

Agar seedha karne se fitna paida hota ho, to un ke liye du'aa karo, un ki taraf se sadqa do, ya un ka zikr achhe tareeqe se karo.

Yeh sab ikhlaas se karo, Wallahi Al-Ghafoor, Ar-Raheem qubool karega.

“Wohi hai jo apne bandon ki taubah qubool karta hai aur gunaah maaf karta hai.”(Ash Shoora 25)

Us ne wada kiya hai.

“Allah se zyada sachcha kaun ho sakta hai?”(An Nisa 122)

Sirf qubool hi nahi karega, balkay gunaahon ko nekion mein badal dega.

“Magar jo taubah kare, imaan laaye aur nek amal kare, Allah un ke gunaahon ko nekion mein badal dega.”(Al Furqaan 70)

Aur sirf itna hi nahi, Allah tum se muhabbat karega.

“Beshak Allah taubah karne walon se muhabbat karta hai.” (Baqarah 222)

Utho mere bhai aur meri behen, gunaahon ki gard apni peeth se jhaad do. Wudhu aur do rakat se apni taubah ko aur khoobsurat banao.

Allah ke saamne apni taubah ka izhaar karo. Gunaahon par ro-ro kar apna dil halka karo.

Aur Allah ki taraf chalna shuru karo. Taubah ek saya hai jo kabhi tum se juda nahi hona chahiye.

Ramadhaan is ka sunehra mausam hai. Apne ilm ya apni ibadat par ghuroor mat karo.

Wallahi hum sab ek hi kashti mein hain. Sahih al-Bukhari ki is hadees ko dekho:

Ek banda gunaah karta hai aur kehta hai:
“Ae Allah, mera gunaah maaf kar de.”
Allah farmata hai:
“Mere bande ne gunaah kiya aur use pata hai ke us ka Rab gunaah maaf bhi karta hai aur saza bhi deta hai, main ne use maaf kar diya.”

Phir woh dobara gunaah karta hai. Allah hamari fitrat jaanta hai.

“Bhala jis ne paida kiya woh na jaane?” (Al-Mulk 14)

Phir teesri martaba bhi woh gunaah karta hai aur kehta hai:

“Ae mere Rab, mera gunaah maaf kar de.”
Allah farmata hai:
“Mera banda jaanta hai ke us ka Rab gunaah maaf karta hai aur saza bhi deta hai, jao jo chaho karo, main ne tumhein maaf kar diya.”

Is ka matlab yeh nahi ke gunaah ki chhoot mil gayi. Is ka matlab yeh hai ke jab tak tum ikhlaas se taubah karte rahoge, Allah maaf karta rahega.

Magar hoshiyar raho, agla gunaah plan karte hue taubah mat karo. Yeh Allah ke saath dhoka hai.

Allah ko khush karo, Sahih al-Bukhari mein hai ke Allah taubah karne wale se us aadmi se bhi zyada khush hota hai jo sehra mein apni sawari, pani aur khana kho kar maut ka intezaar kar raha ho, phir achanak sab kuch pa kar khushi se behosh ho jaaye.

Allah us se bhi zyada khush hota hai jab banda taubah karta hai.

Aaj raat se shuru karo. Allah ke saamne apna dil khol do.

Taake agar maut aa jaaye to tum paak haalat mein Allah se milo.

Allah har raat aakhri pehar qareeb wale aasman par nuzool farmata hai, jaise us ki shaan ke laayiq hai.

Aur pukaar kar farmata hai. Is waqt aksar log ya to gunaah mein hote hain ya gehri neend mein.

Tum chand logon mein se ban jao jo ro-ro kar Allah se maangte hain.

Aakhir mein yaad rakho: Neki ka asar duniya mein bhi milta hai aur aakhirat mein bhi.

Aur gunaah ka asar bhi. “Tum par jo museebat aati hai woh tumhare haathon ki kamai se hoti hai, aur Allah bahut kuch maaf bhi kar deta hai.” (Ash Shoora 30)

Woh Du'aon ka Jawab Deta Hai!

Agar aap Qur'an mein Surat al-Baqarah ko dekhein, toh aap paayenge ke wahan Ramadhaan ke baare mein aayaat ka ek silsila hai.

Aey imaan walon! Tum par roza farz kiya gaya hai jaise tum se pehle logon par farz kiya gaya tha, taake tum muttaqi ban jao. (Surat al-Baqarah: 183)

Doosri aayat mein hai: (chand muqarrar dinon ke liye roza rakhna hai.) (Surat al-Baqarah: 184)

Teesri aayat yeh hai: Ramadhaan ka mahina, jis mein Qur'an naazil kiya gaya. (Surat al-Baqarah: 185)

Teen aayaat lagataar roze se muta'alliq baat kar rahi hain.
Achaanak aap chauthi aayat par pahunchte hain aur woh mauzu se hat kar hoti hai. Woh Du'aa ke baare mein hoti hai.

Aur jab Mere bande tum se (Aey Muhammad ﷺ) Mere baare mein poochhein, toh (unhein keh do) main yaqeenan qareeb hoon (apne ilm ke zariye).

Main pukaarne wale ki Du'aa qabool karta hoon jab woh Mujhe pukaarata hai (bagair kisi waseele ya sifaarish ke). (Surat al-Baqarah: 186)

Phir aap paanchvi aayat par jaate hain aur woh wapas roze ke ahkaam aur qawaid ki taraf aa jaati hai:

Roze ki raaton mein apni biwiyon se humbistari tumhare liye halal kar di gayi hai. (Surat al-Baqarah: 187)

Roze ke muta'alliq lagataar aayaat ke darmiyan, Du'aa ki aayat kyun rakhi gayi? Allah ne yahan aisi aayat kyun rakhi jo zahiran mauzu se hat kar lagti hai? Kya woh waqai mauzu se hat kar hai? Na-mumkin. Qur'an ka har pehlu kaamil hai.

Roze ke mauzu se muta'alliq aayaat ke darmiyan yeh waqfa is liye rakha gaya hai taake tumhari tawajjoh Du'aa ki ahmiyat ki taraf dilayi jaaye aur yeh bataya jaaye ke Ramadhaan Du'aa ka mahina hai.
Kuch auqaat aise hote hain jab Du'aa ke qabool hone ke imkaan zyada hote hain,aur Ramadhaan un behtareen mausamon mein se ek hai.
Is aayat ko gehraai se dekho:
Aur jab Mere bande tum se (Aey Muhammad ﷺ) Mere baare mein poochhein, toh (unhein keh do) main yaqeenan qareeb hoon(apne ilm ke zariye). Main

pukaarne wale ki Du'aa qabool karta hoon jab woh Mujhe pukaarata hai (bagair kisi waseele ya sifaarish ke). (Surat al-Baqarah: 186)
Qur'an mein chaudah martaba aap paayenge"aur woh tum se poochhte hain"aur "jab woh tum se poochhe"(Yas'aloonaka — 13 martabaaur Wa Ithaa Sa'alaka — 1 martaba).

Har martaba jab Allah farmata hai "aur woh tum se poochhte hain", aap ko "Qul" (keh do) milega,siwa ek martaba ke.
Qur'an mein sirf ek jagah aisi haijahan Du'aa ka zikr haiaur wahan "Qul" nahi hai.Baaki har jagah yeh tarz ek jaisi hai,magar Du'aa ke maamle mein nahi.Jab woh tum se poochhein,aur wahan "Qul" nahi hai.
Is ka maqsad yeh batana haike yeh khalis Tawheed hai,ke yeh talluq seedha tumhare aur Allah ke darmiyan hai.Na koi Rasool,na koi Wali,aur na hi Nabi ﷺtumhare aur Allah ke darmiyan hain.
Du'aa seedhi tum aur Allah ke darmiyan hoti hai.Yeh mukammal Tawheed hai,khalis Tawheed hai,aur isi liye is mein "Qul" nahi hai.

Du'aa ke khusoosi auqaat

Du'aa har waqt aur har haal mein qabool hoti hai. Allah har waqt jawab deta hai (chahe din ho, raat ho ya shaam), aur har haal mein (chahe banda khada ho, baitha ho ya bistar par leta ho). Wudhu ki haalat ho ya baghair Wudhu, esse koi farq nahi padta. Lekin kuch auqaat aur haalat aise hote hain jahan Du'aa ke qabool hone ke imkaan zyada hote hain.
Aaiye un mein se kuch baaton ko apnaate hain taake hum is Du'aa ke mahine mein apni Du'aa ko behtareen bana sakein.Aur sirf itna hi nahi, balke Inshaa Allah Ta'ala hum is ke baad bhi Du'aa karna kabhi band nahi karein ge. Un khaas auqaat ka peecha karo.
Misal ke taur par: Arafaat ke din, Ramadhaan ka mahina, raat ka aakhri ek tihai hissa, jab baarish hoti ho, Iqaamah ke baad, Athaan aur Iqaamah ke darmiyan, aur roza daar ki Du'aa.
Raat ke aakhri ek tihai hissa mein Allah ta'ala qareebi aasmaan par nuzool farmata hai aur farmata hai: kya koi hai jo mujh se kuch maangta ho? kya koi hai jo maghfirat chahta hotaake main use maaf kar doon?
Jitna zyada aap in khaas auqaat aur khaas haalaat ko jama karenge,utna hi zyada imkaan hai ke Du'aa qabool hogi Inshaa Allah. Misal ke taur par: Ramadhaan ko Laylat al-Qadr ki raat ke saath jodna, Sujood (sajda), aur raat ke aakhri ek tihai hissa. Dekhiye yeh kitna hairat angez hai: khaas auqaat aur khaas haalaat.

Du'aa mein rawaiyat aur adab ikhtiyar karein

Du'aa aap kisi bhi waqt aur kisi bhi haal mein kar sakte hain, lekin kabhi kabhi is mein rawaiyat aur adab bhi ikhtiyar karein.

Misal ke taur par, kabhi kabhi wudhu karein aur pehle se niyyat aur mansuba banayein. Yeh bilkul ek mulaqat (date) ki tarah hai, usey plan karein.

Wudhu karein, do rak'ah namaz padhein, Qiblah ki taraf rukh karein, rawaiyat ke sath kharay hon aur apne haath uthayein.

Sahih Muslim mein hai ke Nabi sallallahu 'alayhi wa sallam ne ek martaba itne buland haath uthaye ke aap ke baghalon ki safedi nazar aane lagi.

Kabhi aap ne haath seene ke qareeb uthaye aur kabhi ungli se Du'aa ki, aur ungli se Du'aa karna bhi durust tareeqa hai.

Allah, jo Hamesha Zinda hai aur sab se Zyada Sakhi hai, jab koi banda Du'aa ke liye apne haath uthata hai to Allah ko haya aati hai ke woh us ke haath khaali aur na-umeed lauta de.

Woh kabhi bhi aap ke haath sifr ke sath wapas nahi karta, aur Allah ko aisa karna pasand nahi.

Abu Dardaa' radiyallahu 'anhu farmaya karte the:
Allah ki taraf haath uthao, is se pehle ke yeh zanjeeron mein jakar diye jaayen.

Du'aa na ziyada buland awaaz mein ho aur na ziyada aahista

Du'aa na bahut zyada buland awaaz mein karo aur na hi bilkul aahista. Jab Sahaabah ne buland awaaz se Du'aa ki, to Nabi sallallahu 'alayhi wa sallam ne farmaya:

Sahih Bukhari aur Muslim mein hai, Aap ﷺ ne farmaya: Tum kisi behre ya ghayab shakhs ko nahi pukar rahe.

Isi tarah Qur'an mein farmaya:
Aur apni namaz na to buland awaaz se padho aur na hi bilkul aahista, balkay in dono ke darmiyan ka raasta ikhtiyar karo. (Surat al-Israa': 110)

Aur apne Rab ko aajizi aur posheeda taur par pukaro. (Surat al-A'raaf: 55)

Yeh aayaat is baat ki taraf ishara karti hain ke na zyada buland aur na zyada halki awaaz, balkay darmiyani andaaz ikhtiyar kiya jaye.

Aur yeh Du'aa ke adaab mein se ek adab hai.

Allah ne Zakariyyah ‘alayhis salaam ki tareef is baat par ki ke unhon ne apni awaaz darmiyani rakhi:

Jab unhon ne apne Rab ko posheeda taur par pukara. (Surat Maryam: 3)

Du’aa ko zabardsti qafiyaband ya nazmi banane ki koshish na karein

Du’aa ko zabardasti qafiya band aur nazm jaisa banane ki koshish na karo.

Agar qudrati taur par aisa ho jaye to theek hai, lekin jaan boojh kar aur zyada koshish karna ghalat hai.

Angrezi mein yeh kam hota hai, lekin Arabi mein zyada hota hai. Isay Saja’ kehte hain, jahan log bahut zyada koshish karte hain ke Du’aa ko qafiyabandi ke sath bolen.

Allah Qur’an mein farmata hai:
Apne Rab ko aajizi aur posheeda taur par pukaro. Beshak Allah hadd se barhne walon ko pasand nahi karta. (Surat al-A’raaf: 55)

Jab Allah Du’aa ka zikr karta hai to aakhir mein farmata hai ke Allah Du’aa mein hadd se barhne walon ko pasand nahi karta.

Kuch ‘ulama is ko hadd se barhna qarar dete hain, jaise lafzon ka sirf qafiya banane ke liye zabardasti istemal karna.

Agarche Angrezi mein yeh masla zyada nahi, lekin is mein ek aham sabaq hai.

Salaf ne (jin mein Ibn Abbas radiyallahu ‘anhu ka Sahih Bukhari mein wazeh bayan hai ke unhon ne apne khadim ko is se mana kiya) is liye isay na-pasand kiya, kyun ke is se Du’aa ki aajizi khatam ho jati hai.

Aap ko apni Du’aa Allah tak sachai aur inkisari ke sath pohanchani chahiye, us andaaz mein jo aap ke dil se sab se behtar nikalta ho. Yahi Du’aa ka asal maqsad hai.

Du’aa fasahat ka muqaabla nahi, Allah ke sath maamla aisa nahi hota.

Duniya mein maqamat hasil karne ke liye fasahat zaroori hoti hai, lekin Allah ke sath inkisari, ikhlas aur dil ki hazri aham hoti hai.

Beshak woh nek kaamon mein jaldi karte the aur hamein umeed aur khauf ke sath pukarte the. (Surat al-Anbiyaa': 90)

Apne Rab ko aajizi aur posheeda taur par pukaro. (Surat al-A'raaf: 55)

Du'aa mein pukhtagi aur yaqeen rakhein

Apni Du'aa mein pukhta aur mazboot raho, aur yaqeen rakho ke Allah zaroor jawab dega.

Sunan at-Tirmidhi mein hai:
Allah ko pukaro is yaqeen ke sath ke tumhari Du'aa qubool hogi, lekin yeh bhi jaan lo ke Allah ghafil dil ki Du'aa qubool nahi karta.

Jab Du'aa karo to pukhta raho aur apna dil is mein shamil rakho.

Is baat par mazboot yaqeen rakho ke Allah tumhari Du'aa qubool karega.

Yeh na kaho: "Ya Allah agar Tu chahe to mujhe bakhsh de."
Is tarah na kaho, balkay kaho: "Ya Allah mujhe bakhsh de."

Mazboot raho aur yaqeen rakho ke Allah tumhein bakhsh dega.

Is baat mein hichkichahat mehsoos na karo ke shayad Allah jawab na de.

Agar Allah ne Shaytaan ki baat sun li, to kya tumhein lagta hai ke woh meri aur tumhari Du'aa nahi sunega?

Shaytaan ne Allah se kaha:
"Mujhe us din tak mohlat de jab log dobara zinda kiye jayenge."

Allah ne farmaya:
"Tumhein mohlat de di gayi." (Surat al-A'raaf: 14–15)

Main aur tum Shaytaan se badtar nahi hain. Chahe hum ne jitne bhi gunah kiye hon, hum Shaytaan se badtar nahi, chahe gunahon ke pahaar kyun na hon.

Jab Allah ne Shaytaan ki Du'aa rad nahi ki, to kya woh meri aur tumhari Du'aa rad karega?

Yahan tak ke mushrikon ne bhi ek mauqay par ikhlas ke sath Allah ko pukara aur Allah ne unki Du'aa qubool ki.

Aur jab woh kashti par sawar hote hain to Allah ko ikhlaas ke sath pukarte hain, lekin jab Allah unhein salamati se kinare par pohancha deta hai to woh shirk karne lagte hain. (Surat al-'Ankaboot: 65)

Samandar ke darmiyan jab toofani lehrein aur hawaen unhein doobane wali hoti hain, to woh sirf Allah ki taraf rujoo karte hain.

Unhon ne shirk chhor diya aur chand lamhon ke liye sirf Allah ko pukara.

Yeh woh log the jo Allah ke sath sharik thehrate the aur Allah jaanta tha ke jaise hi woh kinare par pohancheinge, dobara shirk ki taraf laut jaayenge.

Phir bhi, jab unhon ne chand lamhon ke liye ikhlas ke sath Allah ko pukara, Allah ne unki Du'aa qubool ki.

Agar Allah ne mushrikon ki Du'aa qubool ki jo sirf thori dair ke liye ikhlas se Du'aa kar rahe the, to kya tumhein lagta hai ke woh Muwahhideen ki Du'aa qubool nahi karega?

Du'aa mein lagataar rehna

Du'aa mein lagataar rehna zaroori hai, aur yeh bunyaadi baat hai. Jab hum kehte hain lagataar rehna, to is ka pehla pehlu yeh hai ke apni Du'aa ko barqarar rakhein. Jab aap Allah se maangein, to baar baar maangein, gidgida kar aur iltija ke saath maangein.

Sahih Muslim mein hai ke Nabi ﷺ teen martaba Du'aa kiya karte the. Ibn Mas'ood ne kaha ke Nabi ﷺ teen teen martaba Du'aa karte, yani Allah se teen martaba maangte. Yeh Du'aa karne ka tareeqa hai. Phir waqt ke sath bhi is par jamay rahiye. Agar ek raat mein qabool na ho to himmat na haarein, aur zyada Du'aa karein, aur kabhi yeh na kahein ke main bahut Du'aa kar raha hoon aur Allah meri Du'aa qabool nahi kar raha. Is tarah keh kar aap apni Du'aa ko zaya kar dete hain.

Bukhari aur Muslim mein hai: tum mein se kisi ki Du'aa qabool hoti rahegi jab tak woh jaldbaazi na kare aur yeh na kahe ke maine Du'aa ki lekin qabool nahi hui. Salaf mein se kuch logon ne kaha ke unhein bees saal tak apni murad hasil nahi hui, phir bhi unhon ne kaha ke humein ab bhi umeed hai ke Allah hamari Du'aa qabool karega.

Du’aa ki shuruat, darmayan aur ikhtitam nabi ﷺ par durood se karo

Apni Du’aa ki ibtida aur ikhtitam Nabi ﷺ par durood bhejne se karein, aur darmiyan mein bhi kahin durood shamil karein. Abu Sulayman ad-Daraani ne bahut khoobsurat baat kahi. Unhon ne kaha: apni Du’aa ki shuruat Nabi ﷺ par durood se karo aur us ka ikhtitam bhi durood par karo. Kyun? Is liye ke Nabi ﷺ par durood bhejna yaqeenan qabool hota hai, aur Allah Jo Sab se Zyada Kareem hai, woh shuru aur aakhir ko qabool kar ke darmiyan ko zaya nahi karega.

Hamesha apni Du’aa ke aaghaz, darmiyan aur ikhtitam mein Nabi ﷺ par durood bheja karo. Sahih Tirmidhi mein, aur Ibn Kathir ne kaha ke is ki sanad sahih hai, Umar ibn al-Khattab radhiyallahu ‘anhu ne kaha: Du’aa aasman aur zameen ke darmiyan latki rehti hai, us mein se kuch bhi upar nahi jata jab tak tum Nabi Muhammad ﷺ par durood na bhejo. Yeh baat Umar ibn al-Khattab ki apni lagti hai kyun ke unhon ne yeh nahi kaha ke Nabi ﷺ ne farmaya, lekin Deen ke mamlaat mein aisi baatein Nabi ﷺ ki taraf mansoob samjhi jati hain. Umar apni taraf se aisi baat nahi keh sakte.

Al-Bayhaqi ne Shu’ab al-Iman mein Ali radhiyallahu ‘anhu se milti julti riwayat bayan ki. Ali radhiyallahu ‘anhu ne kaha ke koi bhi Du’aa qabool nahi hoti jab tak Nabi Muhammad ﷺ par durood na bheja jaye. Yeh Hadith Baqi’ ibn Makhlad ne bhi Ali se marfoo’ riwayat ki hai, yani Ali ne kaha ke yeh baat Nabi ﷺ ne farmayi. Is tarah yeh Hadith Nabi ﷺ ki taraf mansoob ho jati hai. Kya aap jante hain Baqi’ ibn Makhlad kaun thay? Yeh wahi shakhs hain jin par main ne pehle ek bayan diya tha, jin ki Du’aa ek qaidi ke haq mein qabool hui thi. Jab unhon ne Du’aa ki to zanjeerein toot ti chali gayin, yahan tak ke aakhir kaar use riha kar diya gaya aur kaha gaya ke tumhare liye koi Du’aa kar raha tha.

Apne androoni haalaat par kaam karo

Aakhri baat yeh hai ke apne andarooni halaat par kaam karein, aur yeh bahut wasee mauzu’ hai. Yeh poora mauzu’ lamba hai, lekin yeh us ka bahut mukhtasar khulasa hai. Misal ke taur par, Du’aa se pehle Allah se tauba karein. Logon ke haq wapas karein, poore dil se Allah ki taraf rujoo karein, sadqa dein, aur mutmain rahein ke Allah aap ko kabhi mayoos nahi karega. Allah ne kaha hai: maango, main tumhein doon ga, aur woh zaroor dega.

Ibn al-Mubarak ne kaha: main ek martaba Madinah gaya jab sakht qehat tha aur log bahut arsay tak barish ke liye Istisqa karte rahe. Ek din main Masjid gaya aur ek siyah rang ke aadmi ke paas baith gaya jo khash (oon ya bakri ke baalon ke khurdure kapre) pehne hue tha. Log bahut der se Du’aa kar rahe thay, lekin Allah ne jawab nahi diya. Main ne us aadmi ko yeh kehte suna: Yaa Allah, aap

ne gunahgaaron ko sabaq sikhane ke liye logon se barish rok rakhi hai. Yaa Haleem, Yaa Allah. Yaa Haleem, Yaa Allah. Yaa Haleem, Yaa Allah. Aye woh Zaat jis ke bandon ne us se siwae bhalaai ke kuch nahi dekha, inhein barish ata farma. Abhi barish ata farma, abhi, abhi, abhi. Woh baar baar "as-saa'ah, as-saa'ah" kehta raha.

Ibn al-Mubarak ne kaha ke woh "as-saa'ah" kehta raha yahan tak ke har taraf se badal aa gaye aur zor zor se garaj ke sath barish hone lagi. Bade bade 'ulama, ameer, ghareeb, rehnuma aur aam log sab Istisqa kar chuke thay, lekin is ghareeb siyah aadmi ne, jo sab se ghareeb kapre pehne hue tha, jab Du'aa ke liye haath uthaye to Allah ne us ki Du'aa qabool kar li.

Mere bhai aur behno, Ummah-e-Islamiyyah ke afraad hone ke nate, aap apni kotahiyon par zulm ka shikar Musalmanon ke muqable mein jawabdeh hain. Apne liye, apni family ke liye aur apne azeezon ke liye Du'aa karein, lekin har roz apni Du'aa mein mazloom Musalmanon ko bhi shamil karein, taake jab Allah ke samne kharay hon to keh sakein: Yaa Allah, maine Du'aa ki.

Is waqia ke baad Ibn al-Mubarak al-Fudhayl ibn 'Iyyaadh se milne gaye. Dono azeem Imaam thay. Al-Fudhayl ne Ibn al-Mubarak ke chehre ko dekha aur kaha: Ibn al-Mubarak, kya baat hai? Unhon ne kaha: kuch log hum se aise mamlaat mein aage nikal gaye hain. Phir unhon ne poori kahani sunayi. Yeh sun kar dono ko dukh hua ke kuch log chhup kar Allah ki ibadat karte hain aur un ki Du'aa qabool ho jati hai. Jab yeh baat al-Fudhayl ibn 'Iyyaadh ko batayi gayi to woh zor se cheekh maar kar behosh ho gaye.

Kuch din pehle ek bhai ne mujhe ek video clip dikhayi. Is mein kuch Musalman qaid khanay mein thay aur ek judge takabbur ke sath unhein saza-e-maut ka hukm deta hai. Woh chala jata hai aur yeh log jail mein chale jate hain. Din guzarte gaye. Clip mein un mein se ek shakhs kehta hai: hum ne Allah se ikhlas ke sath Du'aa ki ke woh humein izzat ke sath riha kar de, aur hum is Du'aa par jamay rahe. Tanha qaid aur tashaddud ke dauran jo Du'aa dil ki gehrai se nikalti hai, woh bahut mukhlis hoti hai. Us ne kaha: hum sochte thay shayad koi aa kar jail tod dega, ya zalzala aa jayega, humein nahi pata tha kaise hoga, lekin humein yaqeen tha ke Allah Du'aa qabool karega. Achanak ek din koi chaabi le kar aata hai, darwaza kholta hai aur kehta hai: tum azad ho, ghar jao. Duniya badal chuki thi, mulk ka rehnuma chala gaya tha, aur hum azad thay.

Is mahine mein apni Du'aa ki ibadat ko zinda karein. Jab aap Du'aa karte hain, to sirf Du'aa ke qabool hone ka faida nahi hota, balke sirf Allah se maangne par bhi sawab milta hai. Jaise Qur'an padhne par aur zikr par sawab milta hai, waise hi sirf Du'aa karne par bhi sawab milta hai, kyun ke Du'aa khud ek ibadat hai. Is

liye Allah se maangein, iltija karein, aur us Zaat ki taraf rujoo karein jis ka darwaza kabhi band nahi hota.

Raat ke Teer Kabhi Khali Nahi Jaate

Kal hum Ramadhaan mein Du’aa ki ahmiyat par baat kar rahe thay, aur yeh ke Ramadhaan par baat karne wali aayaat ke darmiyan Du’aa se muta’alliq ek aayat maujood hai.

Aur jab mere banday aap se (aye Muhammad ﷺ) mere baare mein poochhein,
to (unhein keh dein) beshak main qareeb hoon (apne ilm ke zariye).
Main pukaarne wale ki Du’aa qubool karta hoon jab woh mujhe pukarta hai (baghair kisi waseelay ya sifaarish ke).

Pas chahiye ke woh meri baat maanain aur mujh par imaan rakhein, taake woh raah-e-raast par aa jaayen. (Surah al-Baqarah: 186)

Yeh is baat ki taraf tawajjoh dilane ke liye hai ke Ramadhaan mein Du’aa ki kitni ahmiyat hai. Kitni azeem aur khoobsurat hoti hai sachi aur mukhlis Du’aa.

Umar Ibn al-Khattab radhiallahu ‘anhu farmaya karte thay: Mujhe apni Du’aa ke qubool hone ki zyada fikr nahi hoti, mujhe zyada fikr is baat ki hoti hai ke main Du’aa kar loon. Jo shakhs Du’aa karta hai, woh usay Allah par chhor deta hai aur Allah usay qubool kar leta hai.

Kya aap yaqeen kar sakte hain ke Qur’an Du’aa se shuru hota hai aur Du’aa par hi khatam hota hai? Yeh al-Faatihah se shuru hota hai, aur al-Faatihah mein sab se azeem, sab se khoobsurat aur sab se jaami’ Du’aa maujood hai.

Humein seedhi raah dikha. (Surah al-Faatihah: 6)

Aur Qur’an ke aakhir mein Surah an-Naas mein: Keh dijiye:
Main panaah maangta hoon insaanon ke Rab ki, insaanon ke Baadshah ki, insaanon ke Ilaah ki, us waswasa daalne wale ke shar se jo chhup jaata hai (jab insaan Allah ko yaad karta hai). (Surah an-Naas: 1–4)

To Qur’an Du’aa se shuru hota hai ke Allah humein hidaayat de (ya’ni tum Allah se hidaayat maangte ho), aur Du’aa par hi khatam hota hai ke un daakuon aur lutairon se panaah maangi jaaye jo tumhare aur Allah ke darmiyan ibaadat mein rukawat bante hain.

Yeh Du’aa se shuru hota hai aur Du’aa par hi khatam hota hai, aur Ramadhaan ke baare mein aayaat ke darmiyan yeh aayat maujood hai:

Aur jab mere banday aap se (aye Muhammad ﷺ) mere baare mein poochhein, to (unhein keh dein) beshak main qareeb hoon (apne ilm ke zariye).

Main pukaarne wale ki Du'aa qubool karta hoon jab woh mujhe pukarta hai (baghair kisi waseelay ya sifaarish ke). Pas chahiye ke woh meri baat maanain aur mujh par imaan rakhein, taake woh raah-e-raast par aa jaayen. (Surah al-Baqarah: 186)

Al-Awzaa'ee rahimahullah farmate hain ke ek martaba log baarish ke liye niklay (Salaat-ul-Istisqaa' ke liye), aur khutbah dene wala shakhs Bilal Ibn Sa'd thay.

Woh kharay huay, Allah ki hamd-o-sana bayan ki aur kaha: Aye yahan jama hone walo, kya tum apne gunaahon ka iqraar nahi karte?

Sab ne zor se kaha: Haan.

Unhon ne kaha: Aye Allah, Tu ne suna jo unhon ne kaha.

……neki karne walon par ilzaam ki koi raah nahi. (Surah at-Tawbah: 91)

Aye Allah, hum apni ghaltiyon ka iqraar karte hain, to kya Teri maghfirat hum jaison ke siwa kisi aur ke liye hogi jo apni ghaltiyon ka iqraar karte hain?

Humein maaf farma, aur hum par reham farma. Humein maaf farma, aur hum par reham farma. Humein maaf farma, aur hum par reham farma.

Unhon ne apne haath uthaye, Allah se gidgidaate rahe, aur apne haath neeche nahi kiye jab tak baarish shuru nahi ho gayi.

Jis Zaat ne aasmaan ko musalasal baarish se khol diya, woh tumhein woh shohar bhi de sakta hai jo tum chahte ho, agar tum Du'aa karo, kyun ke jis aayat par hum baat kar rahe hain woh kehti hai: Woh tumhein woh biwi bhi de sakta hai jis ka tum khawab dekhte ho, agar tum Du'aa karo.

Woh tumhari zindagi se ghumshuda sukoon tumhein ata kar sakta hai, agar tum Du'aa karo.

Agar tumhari shaadi mein sukoon nahi hai, to ab Allah ki taraf rujoo karo.

Kya Allah tumhare shohar ke dil par us se zyada qaboo nahi rakhta jitna woh khud rakhta hai? Woh tumhari biwi ke dil par us se zyada qaboo rakhta hai jitna woh khud rakhti hai.

Aur jaan lo ke Allah insaan aur us ke dil ke darmiyan haail hota hai (ya'ni woh bura faisla hone se rok deta hai). (Surah al-Anfaal: 24)

Maangne wala koi bhi ho sakta hai, yeh mat kaho ke mere gunaah bohot zyada hain. Haan, un par kaam karna zaroori hai, lekin saath hi maango bhi.

Ataa’ as-Sulami kehte hain: ek martaba hum par baarish band ho gayi, aur hukmraan ke hukm par hum Salaat-ul-Istisqaa’ ke liye niklay.

Hum ek gali se guzar rahe thay jahaan ek aadmi khara tha. Us ne Ataa’ ko pehchan liya aur kaha:

Ataa’, kya yeh Nushoor ka din hai (ya’ni Qiyaamat ka din)? Kya yeh woh din hai:

Jab qabron ke andar jo kuch hai bahar nikaal diya jaayega? (Surah al-’Aadiyaat: 9)

Us ne itna bada majma dekha jo Du’aa ke liye ja raha tha, aur us ne pehle kabhi aisa manzar nahi dekha tha.

Ataa’ ne kaha: Nahi, hum sirf Allah se baarish maangne ja rahe hain.

Us aadmi ne kaha: Zameeni dilon ke saath ya aasmaani dilon ke saath?

Ataa’ ne kaha: Inshaa Allah, asmaani dilon ke saath.

Us aadmi ne Masjid pohanchne se pehle hi apne haath Allah ki taraf utha diye. Us ne kaha: Ataa’ kehte hain: Abhi woh apni manzil tak bhi nahi pohanche thay ke garaj chamak shuru ho gayi aur aandhi aur baarish aa gayi.

Us ke Ataa’ se poochhe gaye sawal se tum yeh samajh sakte ho ke shaayad woh thora sa zehni tor par theek na ho, lekin Allah ke nazdeek nahi.

Jo kuch tumhare dil mein hai, usay keh do aur is mausam mein usay baha do.

Ek aadmi ne Sa’d Ibn Abi Waqqaas par ilzaam lagaya ke woh maal mein khayaanat karta hai.
Us ne kaha: Woh buzdil hai, jang mein khud nahi jaata, logon ko bhej deta hai, aur teesra ilzaam yeh lagaya ke woh na-insaaf aadmi hai.

Halanke Sa’d Ibn Abi Waqqaas bohot bade Sahaabi thay, lekin Umar Ibn al-Khattab ne in ilzaamon ko sanjeedgi se liya aur tahqiq shuru kar di.

Sa'd ne kaha:
Aye Allah, agar yeh aadmi jhoot bol raha hai aur riya ke liye yeh ilzaam laga raha hai, to isay lambi zindagi de, ghurbat ke saath, aur isay fitnon mein mubtala kar de.

Hadees ke silsile ka ek raawi (Abdul-Maalik Ibn Umayr) kehta hai: jab main ne baad mein usay budhape mein dekha, to main ne usay galiyon mein aurton ko phansate huay aur haraam ka irtikaab karte huay dekha.

Us ne kaha: jab main ne us se poocha, to us ne kaha:
Main ek bhatka hua budha hoon, Sa'd Ibn Abi Waqqaas radhiallahu 'anhu ki Du'aa ki wajah se jo mujh par lag gayi.

Baghdad ke log al-Mu'tasim ke paas gaye. Us ke paas naujawan Turkish faujiyon ka lashkar tha jinhein woh tankhwaah deta tha, aur unhon ne Baghdad ko bhar diya tha.

Woh log bohot sakht aur muqaami logon par zalim thay, to ek din log tang aa gaye aur unhon ne ek numainda bheja (ek 'Aalim, ek Imaam, ek Shaykh) taake al-Mu'tasim se baat kare.

Jab woh al-Mu'tasim ke paas gaya, to us ne kaha: Apni fauj ko hum se door rakho, warna hum tum se jang karenge.

Shayad al-Mu'tasim hans pada, aur kaha:
Tum mujh se jang karna chahte ho jab mere paas assi hazaar musallah fauji hain?

Us aadmi ne kaha: Haan, hum tum se jang karenge, lekin raat ke teeron se (ya'ni Allah se ki gayi Du'aa se).

Hamare paas aur koi zariya nahi, yeh hi hamara zariya hai, aur hum isi ko istemal karenge.

Halanke woh khud ek zalim hukmraan tha, lekin al-Mu'tasim ne kaha: Main is ka muqaabla nahi kar sakta.

Aur woh Baghdad chhor kar us jagah chala gaya jo aaj Saamarraa' ke naam se jaani jaati hai.

Woh un logon mein se tha jinhon ne Ahmad Ibn Hanbal par zulm kiya, lekin chahe us ki technology kitni hi mazboot ho ya us ki fauj kitni hi badi ho, woh jaanta tha ke jab Allah se daraaya jaaye, to koi missile raat ke teeron ko nahi rok sakta.

Yeh ek bohot taqatwar hathiyaar hai aur sab se tez talwaar hai.

Raat ke in teeron ne kitni hi martaba zulm ke baadal hata diye, zalimon ko tabaah kar diya aur mazloomon par hone wale zulm ko door kar diya. Ab waqt aa gaya hai ke apne teer tez kiye jaayen aur unhein kamaan par rakha jaaye. Ab waqt aa gaya hai ke "Yaa Allah" ki rassi ko poori taqat se kheencha jaaye. Raat ke teer kabhi khaali nahi jaate.

Jab al-Hajjaaj ne Sa'eed Ibn al-Musayyib ko qatl kiya, to yeh khabar al-Hasan al-Basri R.A. tak pohanchi (jo un ke saathi aur dost thay). Al-Hasan al-Basri R.A. ne apne haath uthaye aur kaha:
Hajjaaj agla din dekhne ke liye zinda nahi raha.

Sahih al-Jaami' mein Anas Ibn Maalik radhiallahu 'anhu se riwaayat hai: Nabi ﷺ ne farmaya ke mazloom ki du'aa se daro, chahe woh kaafir hi kyun na ho, kyun ke us (du'aa) aur Allah ke darmiyan koi rukaawat nahi hoti. Jab yeh haal kaafir ka hai, to socho us Muwahhid ka kya maqam hoga jis ki peshani Allah ke aage jhukti hai.

Abbaasiyyah Khilaafat (196 AH) ke daur mein Africa mein Abdullah Ibn Aghlab naam ka ek hukmran tha. Woh sakht zalim, maghroor aur bad-akhlaq tha. Us waqt Africa ke bade Imaam aur Shaykh Hafs Ibn Humayd thay. Woh hukmran ke paas gaye aur kaha: apni jawani mein Allah se daro, apni soorat aur apne jism par reham karo taake yeh Dozakh ki aag se mehfooz rahe (kyun ke woh apni khoobsurti aur taqat ke liye mashhoor tha), hum par lagaye gaye zyada aur na-insafana tax band karo aur Qur'an aur Sunnat ke mutabiq hukoomat chalao. Hukmran pehle se zyada takabbur ke saath munh pher kar chala gaya aur badlay ke taur par us ne tax aur barha diye. Hafs Ibn Humayd (Shaykh) logon ke paas laut aaye aur kaha: main is hukmran se mayoos ho chuka hoon, lekin main Allah se mayoos nahi hoon. Aaj raat Ishaa se Fajr tak sab log du'aa karein. Apni zabanon ko Ishaa se Fajr tak du'aa mein laga do. Log masjidon mein aur apne gharon mein jama ho gaye. Log Ishaa se Fajr tak wudhu karte aur tayyari karte nazar aaye, yeh kehte hue: Yaa Allah is ka zulm rok de, Yaa Allah is ki zindagi ke din khatam kar de. Achaanak us ke kaan ke neeche ek phora ya zakhm ho gaya jis ki wajah se woh aglay paanch din se zyada zinda na reh saka. Un paanch dinon mein woh khud ek ibrat ban gaya. Us ka rang badal gaya, pehle kaala hua phir sadi hui safedi jaisa ho gaya. Jo shaks bohot khoobsurat aur taqatwar bayan kiya jata tha, Allah ne us ki rooh lene se pehle hi yeh sab us se cheen liya.

Jab Taloot aur Jaloot ki do faujein aamne-saamne hone wali theen, to unhon ne kis ki taraf rujoo kiya?

“Parvardigaar! Hum par sabr ka faizan kar aur sabit qadmi de aur humein kaafir qaum par ghalba ata farma.” (Surat al-Baqarah: 250)

Nateeja kya nikla?

“Phir Allah ke hukm se unhein shikast di.” (Surat al-Baqarah: 251)

Salah ad-Deen 589 AH mein wafat pa gaye aur un ke baad Muslim duniya taqseem ho gayi. Un ke beton ne apna hissa le liya aur un ke bhaiyon ne apna hissa, har koi rehnuma banna chahta tha. Misr ka hissa Salah ad-Deen ke bete al-Azeez Ibn Uthman ko mila. Is shakhs ke kuch dost Jahmiyyah firqay se thay (jo Allah ke asmaa aur sifaat ka inkaar karte hain aur Qadar ke aqeede mein bhi gumraahi rakhte hain) ya woh un ke qareeb ho gaye. Jahmiyyah ne is hukmran ke zehan se khela taake Hanaabilah ke kuch nek ‘Ulamaa ko, jo Sunnat par thay, nikaal bahar kiya jaaye. Woh Sunnat ke seedhe raaste par thay aur awaam un ki taraf rujoo kar rahi thi, jab ke Jahmiyyah chahte thay ke awaam un ki taraf aaye. ‘Ulamaa ko khabar mil gayi ke unhein nikaala ja raha hai aur unhein jagah chhorni hogi. Unhon ne Allah ki taraf rujoo kiya aur du’aa ki, un ke paas aur koi zariya nahi tha. Yeh waaqia 595 AH ke Muharram ki unnees tareekh ko hua.

Salah ad-Deen ka beta apni rozmarrah shikaar ki tafreeh mein nikla hua tha aur zalim log khush ho gaye (jaise ke aam tor par hota hai). Woh sukoon se so jate hain yeh samajh kar ke sab khatam ho gaya, jab ke awaam ya koi ek shaks apni be-neendi raaton mein du’aa kar raha hota hai. Jab woh apne ghore par shikaar karte hue, zindagi se lutf andoz ho raha tha, achaanak ek bheriya ghore ke peeche laga aur ghora ghabra gaya. Ghore ne jhatka diya aur woh gir kar seedha bheriye ke munh mein ja gira. Bheriye ne usay cheer daala. Jab yeh khabar pheli, to Hanaabilah (Ahl-us-Sunnah ke log) ko Shaam aur Misr bhar mein izzat aur maqbooliyat hasil ho gayi.

“Woh chaal chalte hain aur Allah bhi tadbeer karta hai, aur Allah sab se behtar tadbeer karne wala hai.” (Surat al-Anfaal: 30)

Hazaar Sipahiyon se Zyada Qeemti Aik Ungli

Al-Haafidh Abdul-Ghani al-Maqdisi Hadith ke aik Imaam thay aur aam logon aur ‘Ulamaa dono mein mashhoor thay. Woh har kisi se rabtah rakhte thay aur har koi unhein pasand karta tha. Woh aik narm dil aadmi thay, jin ki aankhein Allah ke khauf se hamesha roti rehti thin, aur woh sach bolne walay insaan thay. Aisay ‘Aalim se log hasad karte hain, kyun ke kuch hukoomatein laakhon aur crore paisa baha kar kuch khaas kirdaron ko aage laati hain taake woh apna agenda phela saken, jab ke un ke paas la-mehdood wasail hotay hain. Is ke bawajood aap dekhte hain ke aik saccha ‘Aalim, jis ke paas shayad aik din ka rizq bhi poora na ho, phir bhi logon ke dil jeet leta hai. Kabhi kabhi yeh log awaam ki bahut bari tadaad nahi hotay, lekin asar mein apne mukhalifon ki awaam se zyada hotay hain.

Aik din, bilkul theek 24 Dhul-Hijjah 594 Hijri ko, Dimashq mein aik Halaqah ke dauran jab woh taleem de rahe thay, do aadmi unhein nuqsaan pohanchane ke liye aaye. Woh ‘Aqeedah ka dars de rahe thay. Al-Khateeb Dhiya’ ad-Deen aur al-Qaadhi Ibn az-Zukki ne ja kar hukmaran ko bataya ke yeh aadmi gumraah hai. Hukmaran ne unhein bulaya aur munaazrah karwaya, aur hamaray is ‘Aalim ne munaazrah jeet liya. Is se woh dono Ash’ari aur zyada ghussa ho gaye. Woh dobara hukmaran ke paas gaye aur bar bar bharkate rahe, yahan tak ke hukmaran tang aa gaya aur us ne kaha: Abdul-Ghani al-Maqdisi, meri sarzameen chhor do. Woh nikal gaye aur rawangi ke waqt un dono Ash’ariyon ke khilaaf Du’aa ki. Al-Qaadhi Ibn az-Zukki aik judge tha aur chand hi dinon mein judge se aik deewanay aadmi mein badal gaya jo galiyon mein ajeeb harkatein karta phirta tha, aur chand din baad mar gaya (aur us ka saathi bhi).

Wallahi, aisay waqiaat bahut hain jin ka zikar kiya ja sakta hai, lekin main aap ko aik zaati waqia sunata hoon jo aksar mere zehan mein aata rehta hai. Jab main nojawan tha, mere walid yahan aik muqaami Masjid mein Khutbah de rahe thay, woh Masjid jis ki bunyaad rakhne walon mein mere walid bhi shamil thay jab woh jawani mein is mulk mein aaye thay. 1980 ke dashak mein, Khomeini bahut mashhoor tha aur usey aik Maseehah ki tarah samjha jaata tha jo Muslim duniya ko azaad karay ga, Falasteen wapas laay ga aur sab kuch theek kar dega. Ahl-e-Sunnat ke logon ke ghar mein us ki tasveer na ho, yeh bahut kam hota tha, Allah us ki rooh par la’nat bheje.

Us waqt mere walid ne Pakistan se aik Shaykh Ihsaan Ilaahi Dhaheer ko da’wat di. Woh Shi’ah ke aqeede ko be-naqaab karne walay aik mujaddid thay, aur shayad kuch hi arsay baad Shi’ah ne unhein qatl kar diya (taqreeban aik saal baad jab woh hamaray paas aaye thay). Jab Ihsaan Ilaahi Dhaheer Pakistan wapas gaye, to wahan Shi’ah ne un par hamla kiya kyun ke us ilaqay mein woh aksariyat mein thay. Logon ne un ke khilaaf buri baatein keen. Phir Masjid mein aik aadmi jo

khud ko Ahl-e-Sunnat se jorhta tha, us ne Sayyidah Aishah ke baare mein tauheen aamez alfaaz kahe. Mere walid ne mimbar par haath maara aur wazahat ki, aur yaqeenan mujhe maloom hai ke yeh America ke mimbar par pehli martaba tha jab Shi'ah ke aqeede ko khulay taur par bayan kiya gaya. Allah mere walid ko lambi umar aur nek a'maal ata farmaye. Unhon ne is liye yeh zaroori samjha kyun ke us waqt yeh bahut aam baat thi ke koi aadmi kahe: main Sunni tha aur ab Shi'ah ho gaya hoon.

Mere walid ke Khutbah ke baad, society ke president ne Shi'ah par baat karne ko Fitnah qarar diya. Us ne mere walid ko usi Masjid se ban kar diya jis ki bunyaad mere walid ne rakhi thi, aur jin logon ko mere walid Masjid mein laaye thay, un mein se woh khud bhi tha. Us ne mazeed nuqsaan pohanchaya. Aik din jab us ne humein khaas qisam ka nuqsaan diya, to main ne apne walid ko kehte suna: Allah us ki aankhein andhi kar de. Aur waise bhi, us Khutbah ki wajah se, aaj tak mere walid ko us Masjid mein Khutbah dene ki ijazat nahi hai, jab ke woh Masjid ke founders mein se thay.

Din guzarte gaye, maheenay guzarte gaye, saal guzarte gaye aur hum us aadmi se bilkul be-khabar ho gaye. Har shakhs apni raah par chal deta hai aur hum usey bhool gaye. Pandrah saal baad, Wallahil-'Adheem, main aik qabristan mein apne aik student ki walida ki dafan mein shirkat kar raha tha. Main qabr ke paas thori bulandi par khara guftagu kar raha tha aur log jama thay. Door se aik andha aadmi aata hua nazar aaya, jis ka haath aik chhota larka pakray hue tha. Jab main ne usey dekha to main bolte bolte ruk gaya aur alfaaz gum ho gaye. Dafan ke baad main seedha us aadmi ke paas gaya, main ne kaha: Assalaamu 'Alaykum. Us ne jawab diya: Wa 'Alaykumus-Salaam. Main ne kaha: kya aap falan shakhs hain? Us ne kaha: haan, tum kaun ho? Main ne kaha: main Shaykh Musa ka beta hoon. Us ne sirf "oh" kaha. Shayad usey apni ki hui harkatein yaad bhi nahi thin. Halki phulki baat hui aur woh chala gaya, main bhi chala aaya.

Main apne walid ke paas gaya aur kaha: aap jaante hain main ne kis ko dekha? Main ne unhein bataya. Unhon ne kaha: Alhamdulillah, woh khush thay ke main ne usey dekha. Main ne kaha: aap hairaan nahi ke woh andha hai? Unhon ne kaha: nahi, mujhe hairani kyun ho? Main ne kaha: aap ne aik din us ke khilaaf Du'aa ki thi. Unhon ne kaha: kab? Main ne tafseel yaad dilayi. Woh bole: Wallahi tum theek keh rahe ho. Unhein yaad aaya ke us ne humein nuqsaan pohanchaya tha. Yaqeenan us ke baad mere walid ne usey maaf kar diya, aur har us Musalman ko bhi maaf kar diya jis ne hum se is se bhi zyada nuqsaan kiya tha. Lekin baat yeh hai ke Du'aa ke teer Allah tak pohanch jaate hain. Agar main usey qabristan mein na dekhta to main samajhta ke us ne jo kiya, hum ne Du'aa ki aur bas baat khatam. Lekin Du'aa ke teer aasman mein tairte rehte hain jab tak Allah ka hukm na aa jaye ke ab waqt aa gaya hai. Waqt ka faisla tum nahi karte, Allah karta hai.

Kya tum samajhte ho ke aaj duniya mein jo kuch ho raha hai, mashriq se maghrib tak aur shumal se junub tak, yeh sab ittefaq se ho raha hai? Wallahi, sirf aik aadmi ki Du'aa, aik ungli ka Allah ki taraf uthna, sahi waqt par aur ikhlaas ke saath, qaumon ko tabaah kar sakta hai.

Ash-Shaafi'ee ne kaha:
Tum Du'aa ka mazaak udate ho aur use thukra dete ho, jabke tumhein nahin pata ke Du'aa kya kuch kar chuki hai. Raat ke teer kabhi chookte nahin, balkeh un ka ek muqarrar muqaddar hota hai aur woh us tak zaroor pahunchte hain.

Is se pehle ke main baat khatam karun, mujhe yeh zaroor kehna hai, main is baat ka zikr kiye baghair aage nahin ja sakta.

Sifat as-Safwah ke doosre jild mein aur Seera A'laam an-Nubulaa' ke chhatay jild mein aata hai ke Qutaybah Ibn Muslim al-Baahili Khurasaan mein Turks se ladhne ke liye ek lashkar ke saath nikle. Woh hairaan reh gaye jab unhon ne dekha ke jo lashkar un ke muqaable par hai woh un ke lashkar se das guna zyada hai. Manzar bohot khaufnaak tha, to unhon ne pukar kar kaha: Muhammad Ibn Waasi' kahan hai, Muhammad Ibn Waasi' kahan hai?

Sipahi apne sipaah-salar ki baat par us shakhs ko dhoondhne nikle. Unhon ne use paaya ke woh ek barchhi par tek laga kar khada hai, apni ungli upar uthaye hue, apni ungli aur aasman ki taraf dekh raha hai.

Qutaybah ne kaha: ab aage barhne ka waqt aa gaya hai, ab aage barhne ka waqt aa gaya hai. Bas itna hi usay jaan'na tha. Jab us ne us shakhs ka martaba jaan liya, to usay aur kuch jaan'ne ki zarurat nahin thi.

Us ne kaha: Muhammad Ibn Waasi' ki ungli mujhe hazaar mazboot sipahiyon ke haathon mein pakri hazaar talwaron se zyada mehboob hai. Woh chhoti si ungli hazaar sipahiyon se zyada taqatwar hai. Woh agarche khoon, rag aur haddi se bani hui hai, lekin jab Du'aa mein Allah se jud jaati hai to bohot khatarnaak ban jaati hai.

Fatah ke baad, sipaah-salar ne us sipahi se poocha: jab tum apni ungli utha rahe thay to kya kar rahe thay? Us ne jawab diya: main raasta jorh raha tha. Haan, woh waqai raasta jorh raha tha — na duniya ka raasta, balkeh un ke aur Allah subhaanahu wa ta'aala ke darmiyan ka raasta.

Ab Du'aa ka mausam hai. Jo kuch bhi tumhare dil mein hai (chahe zaati ho ya Ummah ke liye), abhi maango. Aur tum par yeh zimmedari bhi hai ke apne Du'aa mein mazloom aur zakhmi Musalman bhaiyon ko na bhoolo.

Bani-e-Aadam ke beton se kuch bhi mat maango.

Aur us Zaat se maango jo apna darwaza band nahin karti. Main apna darwaza band kar deta hoon, lekin Allah apna darwaza band nahin karta.

Agar tum Allah se na maango to Allah naraaz hota hai.

Aur Bani-e-Aadam jab un se maanga jaye to naraaz ho jaate hain. Jaise main hoon, tum mujh se maango ge to main naraaz ho jaaunga, lekin Allah mukhtalif hai.

Aur Allah ke liye hi sab se buland sifaat hai. (Surat an-Nahl: 60)

Chhooti Hui Ibaadaaton Ko Zinda Karein

Allah ke saath kamyaab tijaarat karne wala shakhs wahi hota hai jo har us cheez ko talash karta hai jo Allah ko pasand ho. Aap ki ibaadat apni zaat mein ek tijaarati mu'aamla hai. Yeh istilah main ne apni taraf se nahi li, balki yeh seedha Qur'an se hai:

Beshak jo log Allah ki Kitaab (is Qur'an) ki tilawat karte hain, aur namaz qaim karte hain, aur jo kuch hum ne unhein diya hai us mein se chhupa kar aur khullam khulla kharch karte hain, woh aisi tijaarat ki umeed rakhte hain jo kabhi nuqsaan mein nahi jaayegi. (Surat Faatir: 29)

Qur'an ki tilawat karna, namaz ada karna, aur chhupa kar aur zahiri taur par sadaqa dena — yeh sab ibaadat ke a'maal hain. Allah ne isay tijaarat kaha, lekin aisi tijaarat jo kabhi zaya nahi hoti, aur yeh poori tarah faida hi faida ka sauda hai.

Aksar yeh hota hai ke log chand khaas ibaadaaton mein hi band ho jaate hain aur baqi ibaadaaton ki taraf nahi badhte. Waqt ke saath kuch ibaadaatein ajnabi, chhooti hui ya nazar-andaz ho jaati hain. Inki fehrist kaafi lambi hai, lekin aaj Inshaa Allah hum teen par baat karein ge.

Fajr se Pehle Istighfaar Karna

Pehli ibaadat Allah se maghfirat talab karna hai, ya'ni Fajr se pehle (Athaan se pehle) Istighfaar karna. Yeh Qiyaam se mukhtalif hai aur Taraweeh se bhi mukhtalif hai. Ibaadat karne wala mukhtalif andazon aur sooraton mein Allah ki raza talash karta hai — yahi ibaadat hai.

Aur Allah apne bandon ko khoob dekhne wala hai. Woh log jo kehte hain: "Aye hamare Rabb! Hum imaan le aaye, pas hamare gunaah maaf farma de aur humein aag ke azaab se bacha le." Yeh log sabr karne wale hain, sachche hain (imaan, baat aur a'maal mein), aur Allah ki khuloos ke saath ita'at karne wale hain. Yeh woh log hain jo Allah ki raah mein kharch karte hain aur jo raat ke aakhri hisson mein Allah se maghfirat talab karte hain. (Surat Aali Imraan: 15-17)

In aayaat ke aakhir mein Allah ne raat ke aakhri waqt ka zikr kiya hai.

Sahar raat ka aakhri hissa hota hai, bilkul Fajr se pehle. Isi liye Suhoor ko Suhoor kaha jaata hai, kyun ke yeh raat ke aakhir mein hota hai. Jab aap Qiyaam kar chuke hon, Qur'an ki tilawat kar chuke hon aur Allah ka zikr kar chuke hon, phir Fajr se thoda pehle apne ghar walon ke saath khana khane jaate

hain. Is se thoda alag ho kar, Fajr se bilkul pehle Allah se maghfirat talab karein. Is mein itna zyada ajr aur itni izzat hai ke aap us aayat ke daire mein aa jaate hain.

Hum ne kaha tha ke Ramadhaan ek Imaani ilaaj hai taake aur zyada ibaadaatein shuru ki jaa sakein aur insaan apne aap ko behtar bana sake. Is mein dheere dheere shuru karein, aahista aahista. Shayad Fajr se paanch minute pehle, ya teen minute pehle baith kar Istighfaar karein. Yeh baat sun kar bohot zyada jazbati na ho jaayein aur phir ghanton ibaadat na shuru kar dein, kyun ke kabhi kabhi yeh Shaytaan ki chaal hoti hai. Insaan aik raat bohot zyada mehnat karta hai aur phir usay chhor deta hai.

Ibaadat bhi bilkul usi tarah hai jaise nayi gaari khareedte waqt engine ko dheere dheere chalaya jaata hai. Aap ko bataya jaata hai ke pehle din hi gaari ko tez raftaar se na chalao, balki dheere dheere engine ko aadat daalo. Jo thodi si ibaadat musalsal hoti rahe, woh us zyada ibaadat se behtar hai jo aik martaba ho aur phir khatam ho jaaye.

Jab sab log Suhoor ke dastarkhwan par baithe hote hain, baatein kar rahe hote hain — jo kabhi bekaar aur kabhi gunah bhari bhi hoti hain — us waqt aap thoda sa alag ho jaayein aur Istighfaar karein. Nabi ﷺ ki tarah sattar se sau martaba “Astaghfirullah” keh dein, ya kisi bhi tareeqe se Istighfaar karein. Yeh aap ki zindagi mein ek nayi ibaadat ki ibtida hogi.

Har waqt Istighfaar acha hai, lekin yeh waqt Qur’an mein khaas taur par mustahabb bataya gaya hai. Is par amal karein aur aap un logon mein shamil ho jaayenge jin ki tareef Allah Qur’an mein karta hai. Aap yeh karein aur Inshaa Allah Allah ki maghfirat hasil hogi.

“Main ne kaha: apne Rabb se maghfirat maango, beshak Woh bohot zyada maaf karne wala hai.” (Surat Nooh: 10)

Allah un logon ko maaf kar deta hai jo maghfirat talab karte hain. Agar aap ko maali mushkilaat hain, ya aap miya-biwi ho aur aulaad ka masla ho, to Istighfaar Qur’an ki wazeh aayat ke mutabiq in sab ka ilaaj hai, aur iska behtareen waqt Suhoor ke qareeb ka hai.

“Main ne kaha: apne Rabb se maghfirat maango, beshak Woh bohot zyada maaf karne wala hai. Woh tum par aasmaan se khoob baarish barsaayega, aur tumhein maal aur aulaad mein izafa dega, aur tumhein baagh aur nehrein ata karega.” (Surat Nooh: 10-12)

Kya aap taqat chahte hain? Kya aap koi martaba ya taraqqi chahte hain? Kya aap kisi university mein dakhla chahte hain aur baar baar inkaar ho raha hai? Wallahi, Istighfaar ki taraf rujoo karein aur phir dekhein.

“Aye meri qaum! Apne Rabb se maghfirat maango aur phir us ki taraf ruju’ karo, Woh tum par aasmaan se zyada baarish barsaayega aur tumhari taqat par aur taqat badha dega.” (Surat Hud: 52)

“Taqat par taqat” — yeh koi ohda ho sakta hai, university ka dakhla ho sakta hai, ya naukri mein taraqqi.

Kya aap zindagi se lutf andoz hona chahte hain?

Apne Rabb se maghfirat maango aur us ki taraf tauba karo, taake Woh tumhein ek muqarrar muddat tak achi zindagi ata kare.

Ibn Katheer ne farmaya ke yeh is duniya ki zindagi ke liye hai. Phir agla jumla aata hai:

Aur har sahib-e-fazl ko us ka fazl ata karega. (Surat Hud: 3)

Yeh aakhirat ki zindagi ke liye hai — ya’ni Istighfaar se duniya bhi milti hai aur aakhirat bhi.

Kya aap buraai se bachna chahte hain? Kya aap chahte hain ke duniya aur aakhirat mein gunaahon ke azaab se mehfooz rahen?

Aur Allah unhein azaab nahi deta jab tak woh maghfirat talab karte rehte hain. (Surat al-Anfaal: 33)

Istighfaar ke saath Allah ki rehmat aap par nazil hoti hai.

Tum Allah se maghfirat kyun nahi maangte, taake tum par rehmat ki jaaye? (Surat an-Naml: 46)

Agar Allah ki rehmat mil jaaye to phir aur kya chahiye? Ab aap khud bataiye, kya yeh qabil-e-qeemat nahi?

Aaj hi is mubarak din se shuru karein aur pakka irada karein ke Fajr se pehle Istighfaar ko apni aadat bana lein. Thoda sa jaldi uth jaayein aur Istighfaar karein. Zubaan se shuru karein, lekin yeh bhi yaqeen karein ke dil aap ki zubaan ke saath saath chal raha ho. Pabandhi ke saath amal karein aur Wallahi aap khud

tabdeeli dekhenge. Agar aap ko is par shak ho, to phir aap Qur'an par shak kar rahe hain.

Ab aik zaroori sawal: Qur'an mein raat ke aakhri waqt ko khaas ahmiyat kyun di gayi hai? Jab ke hum jaante hain ke har waqt Istighfaar acha hai. Is liye ke yeh din ki shuruaat hoti hai — ek naya, saaf safha. Yahi woh cheez hai jo chahiye taake Allah aap ke din mein barkat ata kare aur aap barkat se mehroom na hon.

Jab aap apna din maaf shuda haalat se shuru karte hain, to Allah aap ke din ko barkat deta hai. Aap kaam par jaa rahe hote hain (ek maaddi duniya aur zindagi ki taraf), aur Allah chahta hai ke aap ko yaad rahe ke aap kis maqsad ke liye paida kiye gaye hain. Is liye din shuru hone se pehle Istighfaar karein. Raat ka poora aakhri teesra hissa barkat wala hota hai. Main Qiyaam aur raat ke aakhri teesre hissay par pehle bhi kaafi baat kar chuka hoon, lekin yeh us barkat wale waqt ke andar ek khaas lamha hai — Allah se maghfirat talab karne ka.

Tafakkur (Ghor-o-Fikr)

Doosri Ibaadat jo kuch had tak ajnabi si ho chuki hai, woh Tafakkur ki Ibaadat hai, ya'ni ghor karna aur sochna. Allah ke naamon, us ki sifaat aur us ki qudrat par ghor karna. Allah ki kaainati aayaat par ghor karna: aasmaan, zameen, pahaar, din aur raat, hawa, aur Qur'an mein maujood matni nishaniyon par. Qur'an ki aayaat par ghor karo, Allah ki makhlooq par aur us ke paida karne ki qudrat par ghor karo.
Ghor karna? Haan, ghor karna. Kya tum achanak Sufi ban gaye ho? Nahi, yeh woh Ibaadat hai jiska zikr Qur'an mein maujood hai.

"Beshak aasmaanon aur zameen ki paidaish mein, aur raat aur din ke ulat-pher mein, aqal walon ke liye nishaniyan hain." (Surat Aali 'Imraan: 190)

Is aayat ke aakhir mein kya kaha gaya hai?

"Woh log jo Allah ko yaad karte hain kharay, baithay aur apni karwaton par, aur aasmaanon aur zameen ki paidaish mein gehri soch-vichaar karte hain."

Tafakkur ka matlab kya hai? Yani ghor karna. Woh aasmaanon aur zameen ki paidaish par sochte hain aur is par ghor karte hain. Jab woh is par ghor karte hain to yeh ghor-o-fikr unhein kahan le jaata hai? Aayat ke aglay hissa ko dekho:

"(Kehte hain:) 'Ae hamare Rab! Tu ne yeh sab be-maqsad paida nahi kiya. Tu paak hai. Hamein Aag ke azaab se bacha le.'" (Surat Aali 'Imraan: 191)

Jab woh ghor karte hain to apne Tawheed mein durust nateeje tak pahunchte hain. Yeh tumhare andar Tawheed ko qaim karta hai.

Aur bhi kai aayaat hain jo ghor-o-fikr ki taraf raghib karti hain. Qur'an mein sainkron aayaat hain jo is ki taraf da'wat deti hain.

"Wahi hai jis ne zameen ko phailaaya, aur is mein mazboot pahaar aur dariya banaye, aur har qisam ke phalon ke joray paida kiye. Woh din par raat ko dhaank deta hai. Beshak in sab mein ghor karne walon ke liye nishaniyan hain." (Surat ar-Ra'd: 3)

"Aur zameen mein qareeb-qareeb tukray hain, aur anguron ke baagh, khetiyan aur khajoor ke darakht, kuch aik jarr se aur kuch alag alag, sab ko aik hi pani se seencha jaata hai, phir bhi hum un mein se baaz ko zaaika mein baaz par fazilat dete hain. Beshak is mein samajh rakhne walon ke liye nishaniyan hain." (Surat ar-Ra'd: 4)

Yeh woh Ibaadat hai jo tumhari baqi Ibaadaat ke sath aise rawaan honi chahiye jaise jism mein rooh rawaan hoti hai. Lekin isay wahi (revelation) ke zariye mehdood rehna chahiye. Tum isay apna mustaqil source nahi bana sakte; yeh woh maamla hai jo wahi ke tehat rehna chahiye. Ghor-o-fikr aur tafakkur ki Ibaadat dil ke taalon ko kholti hai aur dil ko roshan karti hai us cheez se jisse dil gunahon ke tar se band ho chuka hota hai (yeh us tar ko hata deti hai). Yeh Ibaadat Qur'an ke ma'ani ko dil ke liye khol deti hai aur Imaan ki ek ke baad ek khuraak deti rehti hai. Yeh Ibaadat tumhein Allah par yaqeen, Allah ka khauf, Allah ki muhabbat, Allah se umeed, Allah par tawakkul aur Allah ki taraf lagataar rujoo (Inaabah) ata karti hai. Yeh Ibaadat tumhara dil narm karti hai, sakht dilon ko narm karti hai. Jab tum lagataar Allah ki qudrat par ghor karte ho to yeh tumhein aajiz bana deta hai. Jab tum Allah ki maghfirat aur us ki sakhaawat par ghor karte ho to yeh tumhein behtar banne par ubhaarta hai. Allah ki aayaat aur nishaniyon par ghor karna aisa sabun hai jo tumhare zehan aur tumhari rooh ko saaf karta hai.

Har cheez mein ghor karo jo tum dekho, isay apni aadat bana lo aur is par khud ko qaim karo. Abu Sulaymaan ad-Daraani ne kaha: "Main jab bhi apne ghar se nikla aur kisi cheez par nazar padi, to main ya to us mein Allah ki ne'mat dekhta hoon ya us par Allah ki qudrat." Main isay dobara dohraata hoon kyun ke yeh poore maamlay ka nichod hai. Abu Sulaymaan ne kaha: "Main jab bhi apne ghar se nikla aur kisi cheez par nazar padi, to main ya to us mein Allah ki ne'mat dekhta hoon ya us par Allah ki qudrat." Jo bhi woh dekhta, ya to Allah ki ne'mat dekhta ya Allah ki qudrat. Jab bhi tum aasmaan ko dekho, ghor karo ke kis ne is aasmaan ko baghair sutoon ke buland kiya? Aasmaan ko dekho, phir apne ghar ki deewaron ko dekho. Har kuch mahine baad tumhein mistri ko

bulana padta hai, jab ke aasmaan jaisi azeem makhlooq saal dar saal Allah ke zariye qaim aur barqarar rehti hai. Jab tum ghar se ya masjid se bahar nikal rahe ho, dekho, ghor karo, socho aur kaho: jis ne aasmaan ko is tarah qaim kiya, woh us Du'aa ko bhi qubool karne par qadir hai jo main ne abhi masjid mein ki. Yeh tumhara dil itmi naan se bhar deta hai. Ab samajh aaye tafakkur kya hota hai?

Baitho aur aakhirat ki zindagi ki tafseelat ka tasawwur karo. Abdullah Ibn al-Mubaarak ne aik martaba Sahl Ibn 'Ali se mulaqat ki aur dekha ke woh ghor-o-fikr mein gum hain. Aaj agar tum kisi ko gum-sum dekho to kehte ho "hush mein aao". Abdullah Ibn al-Mubaarak ne poocha: tumhari soch tumhein kahan le gayi? Sahl Ibn 'Ali ne kaha: main Siraat par tha. Woh soch rahe thay ke Jahannam ke upar pul se kaise guzrenge. Musnad Ahmad aur at-Tirmidhi mein hai ke Anas Ibn Maalik ne Nabi ﷺ se poocha: Qayamat ke din main aap ko kahan paoon taake aap ki shafaa'at haasil kar sakoon? Nabi ﷺ ne farmaya: tum mujhe Siraat par pao ge. Unhon ne poocha: agar main wahan na paoon? Farmaya: phir Meezan ke paas. Unhon ne poocha: agar wahan bhi na paoon? Farmaya: phir Kawthar par. Kya tum samajhte ho ke koi shakhs aisa sawal bina is maamlay par ghor kiye aur aakhirat aur Qayamat ki tafseelat par lambi muddat tak sochay baghair pooch sakta hai?

Allah ki ne'maton par ghor karo jo us ne tum par ki hain. Jannat par ghor karo, us ke mahalon par aur us mohallay par jahan tumhara mahal hoga. Is par ghor karo ke tumhara aagay aur peechay ka sehan kitna bara hoga, tumhara khaima kitna bara hoga, aur jab tumhari family tum se phir milay gi to kitni khush hogi ek be-fikr zindagi mein. Yeh ghor-o-fikr tumhein is duniya ke qaid-khanay ki aazmaishon aur mushkilaat se bachata hai. Yeh tumhein sukoon aur itmi naan deta hai aur usay tumhare dil mein jama deta hai. Is baat par ghor karo ke Allah tumhein apni mulaqat ke liye bula raha hai. Yeh tumhari muhabbat ko taza karega, tumhein taqwa ki bari khuraak dega aur Shaytaan ke khilaf mazboot muqaawamat paida karega, kyun ke tum us mulaqat ke mutamanni ho. Jahannam par ghor karo, us ke rehne walon ki museebat aur un ke azaab par. Yeh tumhara dil pighla dega, tumhein apne maazi par nadamat dilayega, tumhare andar Tawbah ko zinda karega aur Imaan aur Taqwa par mabni behtar mustaqbil ki planning par majboor karega. Yeh Ibaadat tumhein Allah par yaqeen (Yaqeen) tak le jaati hai.

Jab aik badwi jo tahzeeb aur taleem se door tha, baith kar ghor karta hai, to yeh usey aisi haqeeqat tak le jata hai jo aaj ke bohot se taleem-yafta log bhi nahi jaante. Oont ki lid se maloom hota hai ke oont guzra hai, qadam-nishanon se safar ka pata chalta hai, sitaron bhara aasmaan aur maujon wali samundar — yeh sab is baat ki dalalat karte hain ke koi Ilm-wala aur Qudrat-wala hai. In cheezon par sochne se usey Allah ka yaqeen ho gaya.

Tabattul

Teesra aur aakhri, aur nazar-andaaz ki hui cheez yeh hai:

Duniya ke tamaam maamlaat se apne aap ko kaat kar Allah ki taraf mutawajjah ho jaana.

In tamaam Ibaadaat ka zikr Qur'an mein maujood hai.

"Aur apne Rab ka naam yaad karo aur poori lagan ke sath usi ke ho jao." (Surat al-Muzzammil: 8)

Allah ke liye poori tarah mutawajjah ho jao. Maryam 'alayhas-salaam ke laqab mein se aik al-Batool tha. Unhein al-Batool is liye kaha gaya kyun ke unhon ne shaadi se kinara-kashi ikhtiyar ki taake Ibaadat kar saken, aur isi se lafz Tabattul nikla. Is ka matlab yeh nahi ke tum kisi ghaar ya girja mein ja kar duniya se kat kar baith jao.

Tabattul ki teen qismein hain. Pehli qisam woh hai jo Catholics aur raahib ikhtiyar karte hain: shaadi aur zaroori dunyawi maamlaat chhor kar ibaadat-gaah mein rehna. Yeh Islam nahi hai. Allah ne insaan ko paida kiya aur usey maloom hai ke insaan ke liye kya munasib hai, aur Islam ka aik hissa shaadi karna hai. Logon ko aisi jagahon mein rakhna ibaadat-guzar nahi balkay bigray huay afraad paida karta hai. Woh ab is baat ko samajh rahe hain, jab ke Islam ne hamein chaudah sadi pehle hi yeh sikha diya tha, kyun ke hamari rehnumai Allah Khaliq ki taraf se hai jo jaanta hai ke hamare liye kya behtar hai.

Tabattul ki doosri qisam yeh hai ke tum apne din ya raat ka koi waqt nikaalo, ya raat ke aakhri aik tihai hissa, aur Allah ke sath tanhaai ikhtiyar karo. Duniya ko peechay chhor do aur Allah ke sath kuch waqt guzaaro — paanch minute, bees minute, jo bhi ho. Salah, Dhikr, Du'aa aur Qur'an ki tilaawat ke zariye poori lagan ke sath Allah ke liye ho jao. Aur yaqeenan din aur raat ke behtareen auqaat mein se aik raat ka aakhri aik tihai hissa hai.

Tabattul ki teesri qisam yeh hai ke apna zehan aur rooh poori lagan ke sath aakhirat mein laga do. Ummah ke awaam mein se bohot kam logon ko Allah is se nawazta hai. Jismani taur par woh tumhare sath hote hain, magar un ka zehan aasmaani maamlaat mein hota hai. Tumhein lagta hai ke woh tumhari baat sun rahe hain, lekin un ka zehan yeh tol raha hota hai ke jo main keh raha hoon woh halaal hai ya haraam, Allah ko pasand hai ya na-pasand. Tum unhein gham mein bhi dekh sakte ho, lekin andar se woh Allah ke faislay par raza aur tasleem ke sath Allah se jure hotay hain. Mukhtasir yeh ke woh jism ke sath yahan maujood hotay hain, lekin roohani taur par un ka zehan Allah ko raazi karne mein masroof

hota hai. Woh aik hi waqt mein haazir bhi hotay hain aur ghaib bhi. Yeh Ihsaan ke darjaat mein se hai. Allah subhaanahu wa ta'ala hamein aur aap ko yeh darja ata farmaye.

Qur’an se dosti karo

Qur’an aur Ramadhaan ke darmiyan ek gehra aur mazboot ta’alluq hai.

Ramadhaan ka mahina woh hai jismein Qur’an naazil kiya gaya, jo tamam insaanon ke liye hidaayat hai aur hidaayat aur farq (haq aur baatil ke darmiyan pehchan) ki wazeh daleelein rakhta hai۔ (Surah Al-Baqarah: 185)

Yeh baat mahine se muta’alliq hai, aur raat se muta’alliq bhi:

Beshak hum ne is (Qur’an) ko ek barkat wali raat mein naazil kiya۔ (Surah Ad-Dukhaan: 3)

Beshak hum ne is (Qur’an) ko Shab-e-Qadr mein naazil kiya۔ (Surah Al-Qadr: 1)

Toh kya yahan koi ikhtilaaf ya tazad hai? Do aayatein keh rahi hain ke Qur’an Shab-e-Qadr mein naazil hua aur ek aayat keh rahi hai ke Ramadhaan ke mahine mein naazil hua. Mustashriqeen (Orientalists) is masle mein ikhtilaaf ka dawa karte hain. Agar tum Sunan an-Nasaa’i aur Al-Haakim dekho, toh Ibn Abbas aur Ibn Jareer se ek riwayat mein aata hai ke poora Qur’an Laylat-ul-Qadr mein naazil kiya gaya. Phir usey saatwein aasman se pehle aasman tak, jo hum se qareeb hai, utara gaya, aur phir teees (23) saalon ke dauran Nabi Muhammad ﷺ par naazil hota raha.

Ramadhaan aur Qur’an ka ta’alluq logon ke soch se kaafi zyada gehra hai. Tumhein woh mashhoor waqia yaad hoga jab Jibreel ‘alayhis-salaam Nabi ﷺ ke paas aaye, unhein pakra aur kaha… aur Nabi ﷺ ghabra gaye. Ibn Ishaaq, Abu Sulaymaan ad-Dimashqi, Ibn al-Jawzi aur doosre ulama ne kaha ke yeh waqia Ramadhaan mein hua.

Yeh ta’alluq is se bhi zyada gehra hai jab tumhein pata chalta hai ke Nabi ﷺ har Ramadhaan Jibreel ‘alayhis-salaam ke saath Qur’an ka daur karte the, aur apni zindagi ke aakhri Ramadhaan mein do martaba kiya. Kabhi Jibreel padhte aur Nabi ﷺ sunte, aur kabhi Nabi ﷺ padhte aur Jibreel sunte. Kuch ulama ne kaha ke isi waqt unhein mansookh aur muhkam aayaat ka ilm diya jata tha, aur mumkin hai ke isi waqt Nabi ﷺ ne tafseer bhi seekhi. Allah ne behtareen wahi ko behtareen Rasool par, behtareen mahine mein, behtareen raat (Shab-e-Qadr) mein naazil kiya. Yeh sab is baat ko wazeh karta hai ke Qur’an aur Ramadhaan ka rishta kitna mazboot hai.

Ramadhaan ka mahina woh hai jismein Qur’an naazil kiya gaya۔ (Surah Al-Baqarah: 185)

Aisi aayat aur aisa andaaz is baat ki taraf ishara karta hai ke Ramadhaan mein Qur'an ki ek aisi fazilat aur bartri hai jo kisi aur cheez ko haasil nahi. Hamare buzurg saleheen ne isi tarah samjha, aur isi wajah se Ramadhaan mein woh sab kuch chhor kar Qur' an ki taraf mutawajjah ho jate the. Un mein se aksar Hadith ki apni dars-gaahen tak chhor dete the taa ke Qur'an par tawajjuh dein. Ramadhaan mein un azeem mardon ki jhalak dikhane se pehle, aao pehle dekhein ke aam dinon mein hamare buzurg kaise hote the, phir Ramadhaan ka ek mukhtasar manzar pesh karte hain.

Ek martaba Abu Bakr Ibn Ayyaash Rahimahullah ne apne ghar ke ek kamre ki taraf ishara kiya aur apne ghar walon se kaha: main ne is kamre mein saath (60) saal rozana Qur'an padha hai. Har din isi kamre mein Qur'an mukammal karta raha, saath saal tak. Jab woh marz-ul-maut mein the, unki behn rone lagi. Unhon ne kaha: tum kyun ro rahi ho? Phir kaha: us ghar ke kone ko dekhti ho? Main ne us kone mein Qur'an athaara hazaar (18,000) martaba mukammal kiya hai. Jab Imam Zahabi unka tazkira karte hain toh kehte hain ke woh chalis (40) saal tak har roz Qur'an mukammal kiya karte the, yaani taqreeban chaudah hazaar martaba. Mukhtalif riwayaat hain jo mukhtalif halaat aur manazir ke mutabiq bayan hui hain.

Imam Zahabi aage kehte hain ke Nabi ﷺ ki Sunnat yeh hai ke Qur'an teen raaton se kam mein na padha jaye, aur Nabi ﷺ ki Sunnat par amal karna behtar hai. Is waqt Qur'an ko teen se kam ya saat din se kam mein padhne ke fiqhi masle par behas ka maqam nahi, lekin kuch ahadees mein teen din se kam Qur'an mukammal karne ko napasand aur mana kiya gaya hai (kuch riwayaat mein saat din se kam). Iski wajah yeh batayi gayi hai ke aadmi samajh nahi payega. Lekin jaise kuch Salaf teen ya saat din se kam Qur'an mukammal karna pasand nahi karte the, waise hi kuch aise bhi the jo karte the. Yeh ikhtilafi masla hai, aur dono taraf gunjaish hai.

Baharhaal, kuch Salaf ek hi waqt mein Qur'an ke mukhtalif khatme rakhte the, aur jab main ne yeh padha toh mujhe hairat hui. Misaal ke taur par unka ek khatma tez padhne ke liye hota tha taa ke har harf par das nekion ka ajr mile. Yeh khatme teen din se kam mein mukammal ho jate the, jaise kuch log roz Qur'an mukammal karte the. Isi ke saath saath ek doosra khatma aahista, tadabbur aur ghour-o-fikr ke liye hota tha, jo kabhi hafton, mahino ya shayad saalon tak chalta tha. Kuch ke paas teesra khatma bhi hota tha jo Qur'an padhane aur taleem dene ke liye hota tha, jo pehle dono se bhi zyada aahista hota tha. Hum is fiqhi behas mein nahi padna chahte, kyun ke aaj afsos ke saath ummat ka haal yeh hai ke kuch log poori zindagi mein ek martaba bhi Qur'an mukammal nahi karte. Aaj ummat ke behtareen aage badhne wale woh hain jo Ramadhaan se Ramadhaan tak Qur'an se apna rishta dobara jorte hain. Abdur-Rahmaan Ibn Mahdi rozana

do din mein Qur’an mukammal karte the, yaani har din aadha Qur’an. Aur yeh Ramadhaan ki baat nahi, balki aam dinon ki baat hai.

Koi kaise Qur’an ki tilawat chhor sakta hai jab ke woh us Qur’an ko chhor raha ho jiske baare mein Allah ne Nabi ﷺ ki zaban se farmaya:

“Ya Rabb! Beshak meri qaum ne is Qur’an ko chhor diya.” (Surah Al-Furqaan: 30)

Nabi ﷺ tum par, jo Allah ki Kitaab ko chhor dete ho, shikayat aur gawahi pesh karenge. Jaise Ibn al-Qayyim Rahimahullah kehte hain, yeh Qur’an chhorne ke tareeqon mein se ek tareeqa hai. Tilawat chhor dena bhi Qur’an chhorne ki ek surat hai. Sochna bhi dil ko pighla dene wali aur dahshatnaak baat hai ke tum Allah ke saamne muqaddma bhugat rahe ho aur tumhare khilaaf mudda’i khud Nabi ﷺ hon, jo tumhari taraf ishara kar ke kah rahe hon…

Jo log Arabi nahi jaante, main is ki himayat nahi kar raha kyun ke Qur’an ki zaban Muslim ki pehchan ke liye zaroori hai. Is par tum Noble Qur’an ke muqaddime mein Muhsin Khan aur Al-Hilaali ki baat padh sakte ho, aur un se pehle Ibn Taymiyyah ki, ke Arabi zaban pehchan hai. Hum qaum-parasti ke khilaaf hain, lekin Arabi zaban zaroori hai. Lekin maan lo ke abhi tum Arabi nahi jaante, jab tak tum seekh rahe ho, Qur’an ka angrezi tarjuma chhor mat do. Tumhein har harf par das nekion ka ajr nahi milega, lekin InshaaAllah kuch na kuch ajr zaroor milega.

Allah ke kalam, Allah ki guftagu se kaun bhar sakta hai? Us dawa se kaun be-niyaaz ho sakta hai jo dil, rooh aur jism ka ilaaj hai? Qur’an shak aur khwahishon ka ilaaj hai. Qur’an pareshani, bechaini aur udaasi ka ilaaj hai.

Kuch log jab main unhein pareshani door karne ke liye Qur’an padhne ka mashwara deta hoon, toh agle din phone kar ke kehte hain: main abhi bhi udaas hoon, abhi bhi mujhe shak hain. Main unhein kehta hoon: jab doctor dawa deta hai, khaaskar depression ki dawa, toh woh kehta hai ke teen ya chaar hafton tak lagataar lo, tab jaa kar asar hoga, aur phir kabhi chhorna nahi. Qur’an ko asar dikhane ke liye gehri dosti chahiye. Lagataar, mustaqil mehnat aur tilawat chahiye.

Us Du’a ko dekho jo Nabi ﷺ ne gham, udaasi aur bechaini ke liye sikhayi.

Nabi ﷺ ne farmaya: jo shakhs yeh Du’a padhta hai, Allah uski pareshani, gham aur udaasi door kar deta hai aur uski jagah khushi aur aasani ata karta hai.

Shaykh, aap ka nuskha kaam nahi kar raha — yeh baat aksar sunne ko milti hai. Main kehta hoon: bhai, aakhri martaba Qur'an kab padha tha? Shaykh, aap ne toh Du'a batayi thi, Qur'an nahi. Main kehta hoon: bas batao Qur'an kab padha tha? Jawab milta hai: pichhle Ramadhaan, ya kuch saal pehle, ya mujhe yaad nahi. Kya tum jaante ho ke us Du'a ka ek bunyadi jumla yeh hai:

Us Du'a mein tum Allah se maang rahe ho ke Qur'an ko tumhare dil ki bahaar aur seene ki roshni bana kar tumhari pareshani aur gham ko door kar de. Main tumhein Allah ka waasta de kar poochhta hoon: Du'a kaise kaam karegi jab Qur'an dhool jama kar raha ho, jab ke tumhari Du'a ka hissa hi Qur'an ki khushi se gham door karna hai? Yaqeeni taur par yeh kaam nahi karegi. Qur'an ke baghair Du'a adhoori hai; yeh dawa ka murakkab hai.

Main ek aadmi ko jaanta hoon jo jail mein tha. Wallahil-Azeem, usey bohot arsey tak tanha qaid (solitary confinement) mein rakha gaya. Har hafte ek do martaba psychiatrist us unit ka daura karta tha kyun ke wahan log aksar zehni tawazun kho dete hain. Jab woh is aadmi ke cell ke paas se guzarta, toh poochta: kya tumhein kisi cheez ki zarurat hai? Woh aadmi aksar jawab nahi deta, kabhi sirf "nahi" keh deta. Jab psychiatrist guzarta, toh qaidiyon ka rush hota ke chhoti si khidki se kisi insaan ko chalte dekh lein — saalon baad kisi insaan ko dekhna bhi bohot khoobsurat lagta hai. Lekin is aadmi par psychiatrist hairaan tha ke yeh shakhs 24 ghante (kabhi 23 ghante) cell mein rehta hai, phir bhi mutmain aur khush hai, khidki tak nahi dekhta. Psychiatrist ne poocha: tum itne pur-sukoon aur khush kyun ho? Tum kabhi kuch maangte nahi. Us aadmi ne kaha: mere paas mera sab se acha dost hai — aur uske paas Qur'an rakha hua tha. Usne Qur'an dikha diya.

Jo shakhs samajh leta hai ke Qur'an kya hai, usay phir aur kya chahiye?
Kya aap ko kisi se baat karni hai? Kya aap makhlooq se baat karna zyada pasand karte hain aur Khaaliq se nahi? Agar aap chahte hain ke Qur'an ka mojizati asar zahir ho, to Qur'an se dosti karein, taa ke woh har qisam ki beemari (roohani aur doosri) ka ilaaj ban jaye aur aap ke darjaat buland kare — aur yahi sab se aham baat hai. Qur'an se dosti karein agar aap usey samajhna chahte hain. Dost raaz tab tak share nahi karte jab tak achi tarah waaqif na ho jayein, phir tohfay tabadla hotay hain, phir raaz share hotay hain, aur phir aik doosray ko tasalli aur sukoon dete hain. Qur'an se dosti shuru karein taa ke aap us ke mojizati asraat aur faiday dekh sakein. Wallahil-'Azeem, Qur'an ki dosti se behtar koi dosti nahi. Agar aap tanha hain, Qur'an ki taraf rujoo karein. Agar ghamgeen hain, Qur'an kholiye. Agar afsurda hain, Qur'an suniye aur parhiye. Yeh sab ka aur is se bhi zyada ka ilaaj hai. Agar aap khush hain, to Qur'an parhiye — Allah ka shukar ada karne ke taur par.

"…La-in shakartum la-azeedannakum…" (Surah Ibraheem: 7)

“Yaqeenan agar tum shukar ada karo ge (imaan laa kar aur sirf Allah ki ibaadat kar ke), to main tumhein aur zyada dunga (apni ne’maton mein).”

Is dosti se zyada aur kya chahiye jo aap ko Jannat aur Firdaws tak pohancha de? Parhte jao aur buland hotay jao, parhte jao aur upar charrhtay jao — Qur’an ka lift jo aap ko aap ke aakhri aur behtareen manzil tak pohancha dega.

Ibn al-Qayyim Rahimahullah ne is silsile mein sakht alfaaz farmaye. Unhon ne kaha: jise Qur’an shifa na de, Allah usey shifa na de; aur jise Qur’an kaafi na ho, usey koi cheez kaafi na ho.
“Man lam yashfihil-Qur’aan falaa shifaa’a lah, wa man lam yakfihillahu falaa kafaahullah.”

Ab Ramadhaan hai. Abhi dair nahi hui, chahe Ramadhaan ke kuch din guzar chuke hon. Aasteen charrhao, niyyat pakki karo aur is pyari magar chhor di gayi kitaab (Qur’an) ke saath nayi dosti shuru karo. Wallahil-’Azeem, apne iPhone mein Allah ke kalaam ka matn aur audio download karne se behtar koi contact nahi jo aap add kar sakte ho. Jab aap ko kisi se baat karni ho aur aap apne contacts dekh rahe hon, Qur’an ki taraf jao, usey suno aur parho.

Az-Zuhri ne kaha: Ramadhaan ka mahina tilawat ka mahina hai aur ghareebon ko khilane ka mahina hai — bas yahi do cheezen hain, teesri koi nahi. Yeh woh mahina hai jismein Imam ash-Shaafi’ee Qur’an 60 martaba khatam kiya karte thay. Jab Ramadhaan aata, to bayan kiya jata hai ke Imam Ahmad masjid mein baith kar lagataar Qur’an parhte rehte. Log kehte thay hum unhein sirf yeh karte dekhte thay: bahar wuzu karna, wapas aa kar Qur’an parhna aur apni namaz ada karna. Abul-Qaasim Ibn Asaakir ke talaba ne kaha ke un ke aakhri das dinon mein woh har din Qur’an khatam karte thay — aur yeh us ke ilawa tha jo woh namaz mein parhate thay. Imam Maalik apni tamam classes aur ahadees ki dars chhor kar Qur’an ki tilawat mein mashghool ho jate thay. Ramadhaan mein Qur’an woh zariya tha jisse woh Allah ke aur qareeb ho jate thay. Woh isay Allah ke sab se zyada qurb ka zariya samajhte thay (yahan tak ke ahadees padhana bhi us par muqaddam nahi tha). Unhein maloom tha aur woh samajhte thay ke is aayat ka matlab kya hai:

“Ramadhaan ka mahina jismein Qur’an naazil kiya gaya.” (Surah al-Baqarah: 185)

Yaad rakhein, hum yeh azeem misaalen hamesha ki tarah bayaan karte hain, lekin aksar log itna nahi kar sakte. Karna mumkin hai, magar aksar nahi kar pate. Hum yeh is liye batate hain taa ke agar koi in buzurgon ke amal ka sirf chhota sa hissa bhi kar le, to woh Allah ke fazl se kaamyab ho jaye. Deen ke maamlaat mein

hamesha apne se behtar logon ko dekho, aur dunya ke maamlaat mein apne se kam tar ko dekho. Aur yeh bhi na ho ke jazbaat mein aa kar kaho: aaj raat Wallahi main ash-Shaafi'ee Rahimahullah jaisa karunga aur do martaba Qur'an khatam karunga. Aisa ek dum bahut zyada karna munasib nahi jo baad mein chhor dene ka sabab ban jaye. Sahih al-Bukhari ki hadees dekho:

Allah ke nazdeek sab se zyada pasandeeda a'maal woh hain jo lagataar kiye jaayein, chahe woh thode hi kyun na hon. (Hadith)

Wahi se shuru karo jo tum kar sakte ho. Shayad kuch aayaat, shayad aik safha, shayad aik juzz ya shayad kuch ajzaa — magar jo bhi ho, aisa ho jo tum sirf Ramadhaan tak nahi balkay Ramadhaan ke baad bhi jari rakh sako. Waqt ke saath tum dekho ge ke Qur'an kaisi aadat ban jata hai, aur phir dheere dheere tum mehsoos karo ge ke Qur'an ki "dose" barhane ki zarurat hai. Ramadhaan ke baqi reh gaye waqt se faida uthao — abhi dair nahi hui. Bas kuch hi din aur raatain baqi hain is se pehle ke log hamara naam le kar kahen: Allah us par rehmat farmaye. Humein nahi maloom ke hum aglay Ramadhaan tak zinda honge ya nahi. Us lift par sawar ho jao, us wafadar dost se dosti karo aur Allah ki rassi (Qur'an) ko mazbooti se thaam lo. Allah Qur'an ko tumhare dil ki bahaar, tumhari khushi aur tumhein Firdaws ata karne ka zariya bana de. Aameen.

Qur’an ki Quwwat

Hum abhi tak is barkat wali mahine aur apne Qur’an ke darmiyani ta’alluq par baat kar rahe hain.

Ramadhaan ka mahina wo hai, jis mein Qur’an naazil kiya gaya. (Surat al-Baqarah: 185)

Kya aap jaante hain ke yeh Kitaab, jise aaj Musalmaan nazar-andaaz karte aur chhor dete hain, Rasool ﷺ ke daur mein Quraysh ke kaafiron ke liye khauf ka sabab thi? Woh is ke asar se waqai darte the. Woh mehsoos karte the ke yeh un ke dil badal dega. Rasool ﷺ aur aap ke paighaam se dushmani ki wajah se woh log is se mana karte the, lekin saath hi is ke asar se bhi khaufzada rehte the. Unhein dar tha ke sirf isay sun lene se hi woh badal jaayenge, aur unhein yeh bhi dar tha ke yeh unhein hila kar rakh dega. Is ki wajah yeh thi ke woh Arabic zaban ke bade fasahat aur balaghat ke ustad the, aur jab Qur’an Quraysh ke kaafiron ko padh kar sunaya jaata, to woh seedha un ke dilon mein utar jaata. Yeh kaafiron ka haal tha.

Jab Qur’an ki aayaat mominon ke dilon mein utarti thin, to hamare Salaf se saabit riwayaat hain ke kuch log behosh ho jaate the aur kuch log to wafat tak ho jaate the. Ath-Tha’labi chauthi Hijri sadi ke aik aalim the, unhon ne poori aik kitaab un logon ke waqiaat par jama ki jinhain aik aayat ke ma’ni ne maar diya. Unhon ne aayat padhi, woh dil tak lagi, aur woh gir kar wafat kar gaye. Us kitaab mein kuch qissay mubalaghay par mabni hain, lekin kuch bilkul sahih aur saabit bhi hain. Hairat mat karo.

Qur’an itna taqatwar hai ke maar deta hai? Tum kya keh rahe ho Ahmad? Baat is se bhi gehri hai — yeh paharon ko reza-reza kar deta hai.

Agar Hum is Qur’an ko kisi pahaar par naazil kar dete, to tum dekhte ke woh Allah ke khauf se jhuk jaata aur phat jaata. (Surat al-Hashr: 21)

Lekin phir mujhe kuch mehsoos kyun nahi hota? Jab log Qur’an ko samajhte nahi, to dil patharon aur paharon se bhi zyada sakht ho jaate hain.

Phir is ke baad tumhare dil sakht ho gaye, to woh patharon jaise ya un se bhi zyada sakht ho gaye. (Surat al-Baqarah: 74)

Qur’an itna taqatwar hai ke hamare pyare Nabi ﷺ ne zindagi ke intehaai sakht imtihaan jhele, lekin un mushkilaat ki wajah se un ke baalon mein safedi nahi aayi. Quraysh ka zulm, apni wafat se pehle apni tamaam aulaad ka inteqaal siwa aik ke, apni mehbooba biwi ka inteqaal, apne chacha ka inteqaal, sahabi ka

shaheed hona, aur kaafiron ka mazaaq aur takleef dena — yeh sab kuch hua, lekin in sab ki wajah se un ke baal safed nahi hue. Balkeh Qur'an ki chand sooraton ne unhein safed baal de diye.

"Surah Hud aur us ki behnon ne mujhe safed baal de diye."

Hairan mat ho. Jab Qur'an ke ma'ni samajh mein aate hain, to aisa hi hota hai. Qur'an ne Quraysh ke zalim sardaron ke hosh uda diye aur bebas kar diya. Sahih al-Bukhari mein Ibn Abbas radhiyallahu 'anhuma se riwayat hai ke Nabi ﷺ ne Surat an-Najm mein sajda kiya, to Musalmaan bhi un ke peechhe sajday mein gir gaye, Jinn bhi sajday mein gir gaye, aur Mushrikeen bhi sajday mein gir gaye. Kya? Mushrikeen bhi?

Yeh waqia Rasool ﷺ par wahi aane ke paanch saal baad ka hai, jab Nabi ﷺ aur Quraysh ke darmiyan tanau apni inteha par tha. Yeh woh waqt tha jab Abu Jahl ne Nabi ﷺ ko dhamki di thi aur kaha tha ke agar main tumhein Ka'bah ke paas sajda karte dekhoon ga to main tumhari gardan par paon rakh doon ga.

Aik din Nabi ﷺ Ka'bah ke paas aaye. Kaafir wahan majlis jama kiye hue the, aur Nabi ﷺ namaz ada kar rahe the. Aap ne qiraat buland awaaz se ki. Zaraa tasawwur karo ke Qur'an kaise Rasool Allah Muhammad ﷺ ke mubarak halq se beh raha hoga. Mere saath tasawwur karo ke Allah ke alfaaz kitni shaan, waqar aur inkisaari ke saath Nabi Muhammad ﷺ ke labon se nikal rahe honge.

Tum internet par jaakar kisi bachay ya kisi mashhoor qari ki Qur'an ki tilawat ka clip dekhte ho aur tumhara dil kaanp jaata hai. Tum use band nahi kar paate aur baar baar sunte rehte ho — doosri martaba, teesri martaba, chauthi martaba, paanchvi martaba. Woh bachcha ya woh mashhoor qari Qur'an ko chaudah sadiyon mein musalsal rawiyon ke zariye hasil karta hai. To zaraa tasawwur karo ke Qur'an pehle us shakhs se kaisa beh raha hoga jis par Allah ne pehli martaba Qur'an naazil kiya. Tasawwur karo ke woh Qur'an us shakhs ke labon se kaisa hoga jis ne Qur'an seedha Jibreel 'alayhis-salaam se suna.

Qasam hai sitaray ki jab woh ghuroob hota hai (ya chhup jata hai). Tumhara saathi (Muhammad ﷺ) na to bhatkay hain aur na hi gumraah huay hain. Aur na hi woh apni khwahish se kuch boltay hain. Yeh (sab) wahi hai jo un ki taraf wahi ki jati hai. (Surat an-Najm: 1-3)

Woh tilawat karte hain, phir tilawat karte rehte hain, aur phir aakhir tak pahunch jate hain:

Kya tum is Qur'an par ta'ajjub karte ho? Aur tum is par hanste ho aur rote nahi,

Aur apni qeemti zindagi ko lahu-lahab aur khel-tamashay mein zaya kar dete ho.
Pas Allah ke liye sajda karo aur sirf Us ki ibadat karo. (Surat an-Najm: 59-62)

Woh Sajday mein chale gaye, aur Qur'an ki quwwat ne Qurayshiyon ko bilkul maghloob kar diya aur unhein apne paon par kharay rehne na diya, aur woh sab Sajday mein gir gaye. Jab unhon ne Qur'an suna to apne aaza par bhi qaboo na rakh sake. Qur'an ke chand lamhon ne is Ummah ke Fir'aunon ke dilon se kufr aur takabbur ko misaar kar diya.

Kya hua? Tum to abhi keh rahe thay ke agar woh Sajda kare ga to hum us ki gardan par paon rakh denge, aur ab tum khud us ke saath Sajda kar rahe ho? Kaun yaqeen karta?

Jo log Habshah (Abyssinia) mein panah le chukay thay, yeh waqia sunn kar wapas Makkah aa gaye. Un tak yeh baat pahunchi ke Quraysh ne Sajda kar liya hai. Sajda kaun karta hai? Sirf momin — aisa unhon ne socha. Qur'an ki quwwat ne unhein bhi apne paon par qaim na rehne diya.

Magar jab unhon ne Sajday se sar uthaya, to Qur'an ka ghalba dheere dheere kam hone laga, kyun ke ab woh Qur'an sunn nahi rahe thay. Andhera dobara un ke dilon par chha gaya. Unhon ne kaha: yeh hum ne kya kar diya? Hum ne Muhammad ﷺ ke saath Muhammad ke Rabb ko Sajda kar liya?

Yeh Qur'an ki quwwat, taqat aur khoobsurti thi. Woh log mutasir kyun huay aur hum kyun nahi hotay? Is liye ke woh Arabic zaban ke maahir aur ustad thay. Balaghat aur fasahat ki bulandi par thay, aur jab unhon ne Qur'an suna to un sab ko baghair kisi shak ke maloom ho gaya ke yeh Allah ki taraf se aik mojiza aur sirf wahi hai.

Qur'an ki taraf rujoo karo aur usey apne andar bahar dho lene do. Usey tumhein paak karne do. Usey tumhein naya insan banane do. Is ki tilawat karo aur isay samjho. Isay is tarah na parho ke bas aglay safhay ki taraf dekh rahe ho ke kab palatna hai. Isay samajhne aur is par ghour-o-fikr karne ki koshish karo.

Tumhare paas duniya ki behtareen Tafseer ka English tarjuma maujood hai — Tafseer Ibn Katheer — aur main samajhta hoon ke yeh hamare daur ka tarjume ke kaam mein sab se bari kamyabi hai.

Kuch log aise bhi hain jo baith kar samajhte hain ke woh Qur'an ki aik aayat (kabhi English mein) parh kar apni marzi ki tashreeh bayan kar sakte hain. Ya

phir Bukhari English mein ya Arabic mein khol kar aik Hadith tum par phenk dete hain.

Tum hamare daur ke das sab se fasih aur balegh log bhi le aao, har aik usi aayat se mukhtalif aur alag matlab nikaal sakta hai. Humein un dason ki baat ki parwah nahi hoti. Hum Ibn Katheer jaise buzurgon ki taraf rujoo karte hain aur dekhte hain unhon ne kya farmaya.

Isi tarah Hadith ke maamlay mein, hum har kisi ki tashreeh par yaqeen nahi karte, balkeh Fath al-Baari aur Sharh an-Nawawi ala Sahih Muslim jaisi kitaabon ki taraf dekhte hain. Kuch log samajhte hain ke woh Sharh an-Nawawi parhay baghair Sahih Muslim khol sakte hain aur tum par aisi Hadith rakh dete hain jo mansookh (abrogated) ho chuki hoti hai.

Nabi ﷺ ne Qur'an ki tilawat ke ajr ko khaas taur par wazeh aur zor de kar bayan farmaya. Hum pehle hi jaante hain ke har harf par kam az kam das guna ajr milta hai, lekin dekho Nabi ﷺ ne isay kitni wazahat ke saath bayan kiya.

Aap ﷺ ne farmaya: jab tum Qur'an parhte ho to aik neki milti hai, aur woh neki das guna hoti hai. Alif aik harf hai, Laam aik harf hai, aur Meem aik harf hai — yani yeh teen mil kar aik harf nahi bante. Har aik par das nekiyan milti hain, to is tarah tees nekiyan hoti hain.

Dekho, Nabi ﷺ ne kis tarah ajr ko samjha kar wazeh kiya. Main ne hisaab lagaya ke jo shakhs Qur'an ko shuru se aakhir tak mukammal karta hai — pehla safha al-Faatihah aur aakhri safha an-Naas (15-line wali mus'haf mein safha 604) — usey taqreeban 33 million 2 lakh nekiyan milti hain.

Suna tum ne? Yeh aik aam din ka ajr hai. Ab Ramadhaan mein isay aur aage le jao — is se kai zyada. Aam din mein itni nekiyan 33 million 2 lakh gunaahon ko raakh bana deti hain.

Koi keh sakta hai: "Shaykh, mujhe Qur'an zyada yaad nahi, main Ramadhaan mein mukammal nahi kar sakta, to main kya karoon?"

Qur'an ko cover to cover parhne ki koi seedhi aayat ya Hadith lazmi tor par maujood nahi. Ji haan, Jibreel Ramadhaan mein Nabi ﷺ ke saath poora Qur'an dohraya karte thay, aur Salaf ne bhi mukammal Qur'an parhne ki targheeb di hai, lekin asal baat yeh hai ke Qur'an ka koi bhi hissa parhna bohot qeemti hai.

Kaise parhoon? Kya chhoti Suratein bhi shamil hain? Kya woh Qur'an ka hissa nahi? Kisay chhoti Suratein yaad nahi? Kisay al-Faatihah yaad nahi? Unhein baar baar parho.

Kis ko Surat al-Ikhlaas yaad nahi? Aik sahih Hadith mein aata hai ke Kalthoom Ibn al-Hadm ko Surat al-Ikhlaas se itni muhabbat thi ke woh usey baar baar parhte thay, to Allah ne apne Rasool ﷺ ko bataya ke Allah us se muhabbat karta hai.

Gaari mein, baith kar, kharay ho kar, letay huay, ya kaam ke dauran — is ki tilawat karo aur Allah tum se muhabbat kare ga.

Pehlay: Allah tum se muhabbat karta hai.
Doosray: jab tum is Surat ki tilawat karte ho to tumhein aisay ajr milta hai jaise tum ne Qur'an ka aik tihai parh liya ho. Teen martaba parho to poora Qur'an parhne ka ajr milta hai.
Teesray: Surat al-Ikhlaas mein 47 huruf hain. Das se guna karne par 470 nekiyan hoti hain aik aam din mein — aur Ramadhaan mein to aur bhi zyada.

Allah tum se muhabbat karta hai, Qur'an ke aik tihai ka ajr milta hai, aur 470 se zyada nekiyan — Ramadhaan mein aur barh kar.

Hairan mat ho. Ab tum Al-Kareem ki sifaat aur khoobi ko samajhne lagay ho. Ho sakta hai aik hi amal Qayamat ke din tumhara palra bhaari kar de.

Aur hum Qayamat ke din insaaf ke tarazu qaim karein ge, phir kisi par zara bhi zulm na hoga. Aur agar rai ke daanay ke barabar bhi koi cheez hui to hum usey laa kar rakh dein ge. (Surat al-Anbiyaa': 47)

Rai ke daanay ke barabar amal itna chhota hota hai ke duniya ki koi scale usey tol nahi sakti. Karoron dollar ki modern scales bhi usay naap nahi sakti, lekin jab Allah Qayamat ke din apne tarazu qaim kare ga, woh usay bhi tol kar samne le aaye ga aur us ka hisaab hoga.

Pas jis ne zarra barabar bhi neki ki hogi, woh usey dekh lega. Aur jis ne zarra barabar bhi burai ki hogi, woh bhi usey dekh lega. (Surat az-Zalzalah: 7-8)

Magar baat sirf a'maal ki nahi Qur'an ki tilawat par dawam, intercession (shafa'at) ka zariya bhi hai. Insan is duniya mein Qur'an parhta hai, aur jab Qayamat ke din us ke gunaah zyada ho jate hain, to Qur'an madad ke liye aa jata hai.

Qur'an bolta hai? Ji haan, woh tumhari sifarish kare ga. Jis ne is duniya mein tumhein bolna sikhaya, woh aakhirat mein aaza ko bolnay par qadir kare ga. Jis ne logon ko yahan paon par chalaya, woh Qayamat ke din kuch logon ko sar ke bal chala de ga.

Aur hum unhein Qayamat ke din un ke chehron ke bal jama karein ge — andhay, goongay aur behre. (Surat al-Israa': 97)

Sahih Muslim mein hai: Qur'an ki tilawat karo, kyun ke Qayamat ke din woh apne parhne walon ke liye sifarish ban kar aaye ga. Us din itni bheer hogi ke maa baap bhi kaam na aa sakain ge, lekin roza aur Qur'an tumhari madad ko daur kar aayen ge.

Musnad Ahmad, Tabarani aur Haakim ki sahih Hadith mein Nabi ﷺ ne farmaya: Roza kahe ga, "Aey Rabb! Main ne isay khanay aur khwahishon se roka, meri sifarish qabool farma."
Aur Qur'an kahe ga, "Aey Allah! Main ne isay raat ki neend se roka, meri sifarish qabool farma."
Phir Nabi ﷺ ne farmaya: aur un dono ko sifarish ki ijazat de di jaye gi.

Sahih Muslim mein Abu Umaamah r.a. se riwayat hai ke Nabi ﷺ ne farmaya: do roshan Suratein — al-Baqarah aur Aal-e-Imraan — parho. Yeh Qayamat ke din do badlon ki tarah, do saayon ki tarah, aur parindon ke do jhundon ki tarah aayen gi, aur apne parhne walon ke liye sifarish karein gi.

Is ke baad Qur'an ko chhorna kaise mumkin hai?

Aur jo meri yaad (Qur'an) se mooh pheray ga, us ke liye tang zindagi hai, aur hum usey Qayamat ke din andha uthayen ge. (Surat Taha: 124)

Qur'an se kisi bhi qisam ka mooh pherna — chahe amal mein ho ya tilawat mein — is aayat mein shamil hai. Tum jaante ho Dhankaa ka matlab kya hai? Abu Sa'eed al-Khudri, Abdullah Ibn Mas'ood aur Abu Hurayrah r.a. ne farmaya ke is se murad qabr ka tang ho jana hai. Kuch ulama ne kaha ke yeh duniya ki pareshani, anxiety aur depression bhi ho sakta hai.

Qur'an sun'na bhi na chhoro. Is mein bohot ajr aur faiday hain. Shayad parhne jitna nahi, lekin phir bhi bohot zyada. Allah mere walid ko lambi umar aur nek a'maal ata farmaye. Wallahi, bachpan se aaj tak shaz-o-nadir hi aisa hua hai ke woh Qur'an na sun rahe hon — 70s ke bade recorders se le kar vinyl, cassette, CD aur aaj iPad tak.

Jab woh Qur'an nahi sunte ya parhate, to woh machhli ke baghair pani ke jaise hotay hain.
Allah tumhare dilon, qabron aur gharon ko Qur'an ki roshni se roshan kare, aur usey tumhari sifarish aur gawahi banaye.

Wo Ghureba, Yateem aur Qaidiyon ko Khilate Hain

Sahih al-Bukhari aur Sahih Muslim mein Ibn Abbaas radhiallahu ‘anhuma bayan karte hain ke Nabi sallallahu ‘alayhi wa sallam sab se zyada sakhi (generous) insaan thay, aur Ramadhaan mein un ki sakhaawat aur bhi zyada hoti thi jab Jibreel ‘alayhis-salaam aate aur un ke saath Qur’an ka daur karte. Jibreel ‘alayhis-salaam Ramadhaan ki har raat aate aur Nabi Muhammad sallallahu ‘alayhi wa sallam ke saath Qur’an ka daur karte. Jab Jibreel ‘alayhis-salaam aate aur Qur’an ka daur karte, to Nabi sallallahu ‘alayhi wa sallam khuli chalne wali hawa se bhi zyada sakhi ho jaate.

Ibn Abbaas radhiallahu ‘anhuma ne Nabi sallallahu ‘alayhi wa sallam ki sakhaawat ko khuli hawa se kyun tashbeeh di? Pehli wajah yeh thi ke bataya jaaye ke woh kitni tezi, furti aur raftar se sadaqah dete thay — bilkul hawa ki raftaar se. Doosri wajah yeh bhi thi ke woh kisi ke darmiyan farq nahi karte thay. Hawa sab ko lagti hai, aur isi tarah Nabi sallallahu ‘alayhi wa sallam ki charity sab tak pohanchti thi.

Imam ash-Shaafi’ee Rahimahullah ne farmaya: main pasand karta hoon ke insaan Ramadhaan mein sakhi ho, Nabi Muhammad sallallahu ‘alayhi wa sallam ki pairvi karte hue — kyun ke bohot se log ibaadat mein mashghool ho jaate hain aur sadaqah ke pehlu ko nazarandaz kar dete hain. Pichhle Khawaatir mein hum ne zikr kiya tha ke Salaf ne farmaya ke Ramadhaan mein Qur’an aur charity ka koi teesra muqaabla nahi — yani in ka koi barabar nahi.

Jab aap Allah ke saath mu’aamla kar rahe hote hain to baat zyada dene ki nahi hoti, balki dene ki hoti hai, chahe thoda hi kyun na ho. Ek dollar, ek million dollar se zyada qeemti ho sakta hai. Sunan an-Nasaa’i ki Hadith mein aata hai:

“Ek dirham ne ek lakh dirhamon par sabqat le li.”

Ek dollar aap ko million dollar se zyada ajr de sakta hai. Agar aap ke paas sirf do dollar hain aur aap ek dollar de dete hain, to aap apni aadhi daulat de rahe hain. Ab ek millionaire ko wahi ajr haasil karne ke liye millions dene honge, taake woh bhi apni aadhi daulat de sake.

Jab aap sadaqah dete hain to yaad rakhein ke aap ko aajzi ikhtiyaar karni chahiye. Aap ko fakhr mehsoos hona chahiye ke Allah ne aap ko dene ki ijazat di. Aap ka dil is baat se bhar jaana chahiye ke Allah ne aap ko diya aur aap ne Allah ki khushi ke liye diya, aur aap khushi mehsoos karein ke kisi ne qabool kiya. Jo baat main keh raha hoon woh yeh hai ke asal mein aap apna hi faida kar rahe hote hain-

“Tumhein sirf Allah ki razamandi ki talab ke liye hi kharch karna chahiye, tum jo kuch kharch karte ho, uska poora poora badla tumhein diya jaayega aur tumhara haq na mara jaayega.” (Surat al-Baqarah: 272)

Agar koi ghareeb maangne wala aap se na le, to Allah usay kahin aur se de dega. Is baat par fakhr mehsoos karein ke Allah ne aap ko izzat di ke aap usay de saken. Main yeh keh raha hoon ke do, jise diya usay shukriya kaho, aur Allah ka shukr ada karo. Aap kisi aur par ehsaan nahi kar rahe, balki apne upar kar rahe ho.

Yeh bhi yaad rakhein ke kisi bhi achhe amal ko chhota na samjhein:

Ibn Umar radhiallahu ‘anhuma apne saath cheeni rakha karte thay, jo aaj ke daur mein shayad candy ke barabar ho. Log kehte thay ke aap yeh kyun sadaqah dete hain? Unhon ne jawab diya: kyun ke mujhe yeh pasand hai, aur Allah ne farmaya hai:

“Tum hargiz neki (Al-Birr) ko na pa sako ge jab tak us cheez mein se kharch na karo jo tumhein pasand hai.” (Surat Aali ‘Imraan: 92)

Ek martaba Umar radhiallahu ‘anhu ne ek angoor diya. Logon ne kaha: ek angoor? Yeh na pyaas bujhaata hai aur na pait bharta hai. Unhon ne farmaya:

“Pas jis ne zarra barabar bhi neki ki hogi, woh usay dekh lega.” (Surat az-Zalzalah: 7)

Meezan par Allah ek rai ke daane ke barabar cheez bhi le aayega, is liye unhon ne kaha ke yeh angoor rai ke daane se zyada wazan rakhta hai.

Hum ne aap ko bataya ke Abud-Dahdaah radhiallahu ‘anhu ne jab yeh aayat padhi:

“Kaun hai jo Allah ko achha qarz de?” (Surat al-Baqarah: 245)

To unhon ne Nabi sallallahu ‘alayhi wa sallam se kaha: kya Allah hum se qarz chahte hain? Nabi sallallahu ‘alayhi wa sallam ne farmaya: haan. Unhon ne kaha: ya Rasool Allah, apna haath dijiye, main aap ko apna khajooron ka bagh deta hoon — wahi bagh jahan woh rehte thay, aur jo un ki bohot si jaidaadon mein sab se behtareen tha. Phir unhon ne apni biwi se kaha: hum ne yeh Allah aur Rasool sallallahu ‘alayhi wa sallam ko de diya. Us ne apne bachchon ko uthaya, un ke munh aur jebon se khana nikaala aur neeche rakh diya…

Narmi aur raazdaari ke saath do, aur kisi ko yeh ehsaas na dilao ke tum un se upar ho.
Jo maal tumhare paas hai woh asal mein tumhara bhi nahi hai, yeh na samjho ke yeh tumhara apna maal hai. Qur'an ki kai aayaton mein tum dekho ge ke Allah is maal ko apni taraf mansoob karta hai, aur phir kuch aayaton mein woh isi maal ko hamari taraf mansoob karta hai. Is mein koi tazad (conflict) nahi hai — asal mein yeh Allah ka maal hai, lekin tumhein is ke zariye aazmaya ja raha hai. Isi liye yeh tumhein diya gaya hai — sirf imtihaan ke liye, aur kisi cheez ke liye nahi.

Maaddi soch ka shikaar mat bano aur yeh mat kaho ke main ghareeb hoon.
Yeh baat kabhi mat kehna, kyun ke tum chalti phirti daulat ho, chahe tumhari jeb ya bank account mein aik paisa bhi na ho. Main ne kuch statistics padhi hain jahan kaha gaya ke dil ka transplant aik million-dollar se zyada ka hota hai, kidney ka transplant qareeban aik million-dollar ka hota hai, aur aankh ka transplant qareeban aadha million-dollar ka. Tumhara kaan aur tumhari sunne ki salahiyat — aik million. Tumhari aankh aur tumhari beenaayi — aik million. Tum aik chalti phirti billionaire ho.

Main kai saal pehle aik aadmi ko jaanta tha — woh multi-millionaire tha aur us ka aik accident ho gaya.
Jab woh bathroom jaata, us ke side par aik chhoti si plastic ki pouch lagi hoti thi jismein ghalazat jama hoti, aur usey us pouch ko khud khaali karna padta. Usey har dafa bathroom jaa kar woh pouch khaali karni hoti thi. Kai operations kiye gaye, lekin sab nakaam rahe. Woh kehta tha: Wallahi, agar main apni saari millions de doon aur un ke barabar mazeed millions qarz le loon sirf is maslay ko theek karne ke liye, to main yeh kar doon ga.
Woh kya karna chahta tha? Woh kyun millions dene aur mazeed millions qarz lene ko tayyar tha? Sirf is liye ke woh sukoon se toilet par baith sake.
Apni daulat ka andaaza apne account se mat lagao, aaina dekho — tum ek chalti phirti billionaire ho. Wallahi, sirf "Laa Ilaaha Illallah" dil mein hone ki wajah se tum multi-billionaire se bhi zyada ho.

Sakhaawat ikhtiyaar karo.
Is mubarak mahine mein us maal ke saath sakhi bano jo Allah ne tumhein diya hai. Sunan at-Tirmidhi mein hai ke Nabi ﷺ ne qasam kha kar farmaya. Unhon ne kaha:

(hadith ka matlab…)
Yahi baat Sahih Muslim mein bhi hai, esmein bas qasam ke baghair yeh baat kahi gyi hai;
Tumhara maal kabhi kam nahi hota jab tum usey sadaqah mein dete ho. Kya tum apne Nabi Muhammad ﷺ ki baat par yaqeen rakhte ho jab woh bolte hain? Unhon

ne Wallahi kaha ke tumhara maal kam nahi hota jab tum sadaqah dete ho. Agar tumhein shak ho, to yahin tumhara Muhammad ﷺ par imaan aazmaya jaata hai.

Jo paaki tumhein apne diye hue sadaqah se milti hai, wahi kaafi badla hai.

"Un ke maal se sadaqah lo, taake tum unhein paak aur saaf karo, aur un ke liye dua karo." (Surat at-Tawbah: 103)

Tumhara sadaqah tumhare maal ki paaki hai, tumhari sehat ki paaki hai, tumhare imaan ki paaki hai, aur tumhare aamaal ki paaki hai.
Agar tumhare paas paanch sau (500) ho aur tum ne aik sau (100) sadaqah de diya, Wallahil-'Adheem tumhara maal kam nahi hua. Koi keh sakta hai: tum yeh kaise keh sakte ho? Main sirf Wallahi keh sakta hoon, kyun ke mere mehboob Muhammad ﷺ ne humein bataya ke yeh kam nahi hota, aur main un par yaqeen karta hoon — jaise hum sab apne aap par yaqeen karne se zyada un par yaqeen karte hain.

Insaan fitratan chahte hain ke apna paisa aankhon se dekhein — ledger, accounts aur jeb mein.
Tum ne jo sadaqah diya, woh is baat ka zariya ban sakta hai ke Allah tumhein kisi mumkin bimaari se bacha le — shayad sirf aik sardi se. Tum ne woh aik sau Allah ke liye ikhlaas ke saath diya, warna shayad tumhein sardi lag jaati, dawa leni padti, kaam se chhutti leni padti, doctor ke paas jaana padta — aur zehni takleef alag.

"Aur tum jo kuch Allah ki raah mein kharch karte ho, Allah us ka badla de deta hai." (Surat Saba: 39)

Allah ne tum se wada kiya hai ke jab tum dete ho to tumhein badla diya jaye ga. Allah ne kaha hai. Tum ne aik sau diya — Wallahi tumhara paisa kam nahi hua. Shayad tumhein speeding ticket milna tha, aur us par paisa kharch hona tha, aur us ki takleef alag hoti, lekin woh paisa aik behtareen kaam mein chala gaya. Shayad tumhara beta ya biwi beemar hone wale thay, ya koi museebat ya aafat aane wali thi (Allah tumhein har buraai se mehfooz rakhe). Tumhari niyyat itni saaf thi ke Allah ne tumhein sakht museebat se bacha liya.
Jab Nabi ﷺ ne qasam kha kar kaha ke tumhara maal kam nahi hota, to yaqeen rakho ke woh kam nahi hota. Jab Allah ne badla dene ka wada kiya hai, to yaqeen rakho ke woh badla zaroor dega. Jab Al-Kareem badla dene ka wada kare, to jaan lo ke woh zaroor dega, kyun ke woh Al-Kareem hai.

Main ek baat par khaas tawajjoh dilana chahta hoon.
In mubarak dinon mein behtareen sadaqah mein se aik yeh hai ke un ghaflat-zada khandanon ka khayal rakha jaye jinka koi fard jail mein hai. Hamare paas aik

epidemic hai — bohot se bhai jail ja rahe hain, aur un ke peeche reh jane wali behnen aur khandaan is Ummah ki taraf se nazar-andaz ho jaate hain.
Kuch din pehle aik behn ne mujhe phone kiya, un ka naam Umm Saleem hai (bohot se log unhein jaante hain). Woh niqaabi revert hain, do bachche hain, aur un mein se aik bachche ko khaas aur musalsal dekh-bhaal chahiye. Un ka shohar jail chala gaya, aur Wallahi aaj tak mujhe theek se nahi pata ke woh kyun jail mein hai — aur yeh baat mere liye aham bhi nahi. Mere liye sirf yeh aham hai ke aik Muslim behn, jo revert hai, us ke paas chhat bhi nahi aur bachchon ke liye khana bhi nahi.
Jaisa ke tum jaante ho, main ne do martaba bhaiyon se un ke liye madad ikatthi karne ki appeal ki, aur bhaiyon aur behnon ne bohot sakhaawat ka muzahira ki — khaaskar Twitter par maujood bhai-behnon ne. Allah unhein jaza de, main yeh kabhi nahi bhooloon ga.

Guzishta chand mahinon mein, woh apni qareebi masjid madad ke liye jaati rahi. Wahan ke zimmedaron ne kaha: hum tumhari madad nahi karein ge. Us ne bar-bar rabta kiya, aur aakhirkaar unhon ne likhit jawab diya ke hum madad nahi karein ge. Aakhir us ne kaha: mujhe imam se baat karni hai. Kuch din pehle us ne imam se baat ki aur kaha: aap kis cheez se darte hain? Media se ya FBI se? Imam ne kaha: media se nahi, FBI se. Us ne kaha: FBI se pooch lo — agar woh kahen ke yeh masla hai ya ghair-qanooni hai, to main maan loon gi. Imam ne phone kaat diya.
Jo log mushkil mein phanse hue Musalmanon ko tanha chhor dete hain, main Allah al-'Adheem, al-Haleem se dua karta hoon ke jab unhein sab se zyada madad ki zaroorat ho, Allah unhein bhi usi tarah chhor de.

Hum apne mulkon ke zalimon ki baat karte hain,
lekin yahan bhi kuch log masajid ko lohe ke haath se chala rahe hain — Mubarak, Abdullah aur Ghaddafi mil kar bhi woh nahi kar sake jo yeh kar rahe hain. Is Ummah ko apni tarbiyat aur soch dobara zinda karni hogi — Tawheed ke mutabiq soch ko zinda karna hoga. Puri soch ka andaaz badalna hoga; gandi soch ko Tawheedi soch se saaf karna hoga.

Agar yeh aurat apne ghar walon ya apni purani church ke paas chali jaye,
to usey ghar aur khana mil jaye ga — main yaqeen se keh sakta hoon. Jehovah's Witnesses usey yeh sab aur bhi zyada denge, lekin yeh bad-qismat Ummah usey tanha chhor deti hai.
Agar woh Christian ban jaaye ya jo bhi ho, to Allah ke saamne kaun zimmedar hoga? Us aur us ke bachchon ke bhooke sone ka zimmedar kaun hoga? Yeh sirf aik misaal hai, aur main is liye zikr kar raha hoon kyun ke mujhe kuch din pehle hi maloom hua ke us ne imam se baat ki thi. Aisi bohot si misaalein hain masajid ki jahan yeh sab hota hai. Yeh un behnon ka masla hai jin ke shohar jail mein hain

— aur tum un ke shoharon se ittefaq karo ya ikhtilaaf, yeh masla hi nahi hai. Masla yeh hai ke khandaan chhor diye gaye hain aur shadeed zaroorat mein hain.

Us ne kaha: jaa kar pooch lo — agar woh kahen ke yeh ghair-qanooni hai to main maan loon gi.
Us ne kaha: main nahi chahti ke masjid kisi mushkil mein pade, ya koi aur mushkil mein pade. Lekin agar ijazat ho to meri madad karo.
Is qisam ka khauf shaitaan ki taraf se hota hai, aur yeh shaitani soch hai. Shayateen qaid kar diye gaye hain, lekin un ki soch ab bhi baqi hai.

"Yeh sirf Shaytaan hai jo tumhein apne doston se darata hai." (Surat Aali 'Imraan: 175)

Shaytaan is qisam ka dar paida karta hai.
Shayateen qaid hain, lekin afsos ke saath kehna padta hai ke kuch "shaytaan" ab bhi masajid chala rahe hain.

Is Ramadhaan mein Zakaat ke behtareen masarif mein se aik yeh hai
ke aisi aurat ko talaash kiya jaye jis ka shohar jail mein ho — woh bhi bewa jaisi hi hoti hai. Apni community aur apne gird-o-nawaah mein khud talaash karo, seedha tumhare aur us khandaan ke darmiyan. Khud jaa kar Zakaat dena bohot acha ehsaas hota hai. Un ke paas jao, unhein do, aur kaho ke yeh khane ke liye hai. Agar darr ho, to kaho ke yeh khane aur kiraye ke liye hai. Wallahi, tum is sadaqah ka asar isi duniya mein dekh lo ge, aakhirat se pehle.

Main ne is ko khaas kyun kiya?
Kyoon ke main hamesha un masail ko uthaata hoon jo ghair-maqbool aur nazar-andaz kiye gaye hote hain. Yeh mera farz hai. Ibn Taymiyyah ne kaha ke sab se behtareen farz qaidiyon ki rehaai ke liye koshish karna hai.
Aaj ke daur mein, sadaqah aur Zakaat ke hawale se, main kehta hoon ke behtareen sadaqah en khandanon aur qaidiyon ko dena hai. Qaidiyon ka matlab yeh bhi samjho: jail mein rehne wale kharch kar sakte hain, aur zaroori cheezein jaise soup aur tuna waghera khareed sakte hain, kyun ke wahan ka khana kai dafa khanay ke qabil nahi hota. Tum khud bhi nahi kha sako ge. Tum un se ittefaq karo ya ikhtilaaf, yeh masla nahi — humein qaidiyon ko khana khilana hai.

Nabi ﷺ ke daur mein, un logon ko bhi behtareen khana diya gaya jo Nabi ﷺ ko qatl karne aaye thay. Sahaba ne unhein apna behtareen khana diya — jo khud ke khane se bhi behtar tha.

Main ne jail mein bohot se logon ko dekha jo nashon, qatl aur dusre jurmon mein band thay,

aur baad mein Islam ki taraf aa gaye. Jab main ne un ka imaan dekha to poocha: tumhara imaan itna mazboot kaise ho gaya? Unhon ne kaha: Shaykh, hum ne ghaltiyan ki, yeh duniya kho di, aur shayad yahin mar jaayein, is liye hum yahan se Firdaws jaana chahte hain. Wallahi, un mein se aik ne ishara kar ke kaha: main yahan se Firdaws jaana chahta hoon.

Tum apne fridge tak ja sakte ho, market ya petrol pump se snacks le sakte ho, lekin tumhare bhai chaar deewaron ke peeche bhooke pet so rahe hain.

“Aur woh khana dete hain, is ke bawajood ke khud us se muhabbat rakhte hain, miskeen, yateem aur qaidī ko.” (Surat al-Insaan: 8)

Woh Allah ki muhabbat mein khana dete hain —
miskeen ko, yateem ko aur qaidī ko. Allah ne Qur’an mein khaas taur par iska zikr kiya. Yeh aayat Makkah mein naazil hui, jab Musalman qaidī hi nahi thay. Kuch ulama ne kaha ke yeh ghair-Muslim qaidiyon ke baare mein hai. Agar Allah ne humein hukm diya ke jo log humein qatl karne aaye un ghair-Muslim qaidiyon ko bhi khana khilao, to phir Musalman qaidiyon ke saath kya rawaiya hona chahiye?

Qaidiyon ki list dekho aur har aik ko paanch, das ya bees dollar de do.
Yahan shayad yeh chhota lagay, lekin wahan bohot badi cheez hoti hai. Wallahi, hum kabhi bhi us ghair-Muslim ko bhooka sone na dete jo hum se lad kar aaya ho. Phir kya tum us shakhs ke liye qabool karo ge jo “Laa Ilaaha Illallah Muhammadar-Rasoolullah” kehta ho?

Is amal ki khoobsurti is ki raazdaari hai.
Main Madinah mein parhta tha to mera aik bohot qareebi dost tha. Us ka khandaan bohot ameer nahi tha, lekin har mahine kuch paisa bhej deta tha. Hum aksar saath market jaate thay. Wahan trust ka nizaam hota tha — poore mahine ka saman le lo, notebook mein likh liya jata, aur mahine ke aakhir mein paisa de dete.
Mera dost apne ghar se aane wala paisa alag rakh deta aur apne upar kharch nahi karta. Woh dukaan walon se poochta: koi hai jo paisa ada nahi kar pa raha? Aik martaba pata chala ke aik bewa aur us ke bachche hain, jo kai mahinon se paisa nahi de paayi. Us ne paisa nikaala aur ada kar diya. Kisi ko pata nahi chala — us ne dukaan walay ko kaha ke kisi ko batana nahi, sirf us aurat se keh dena ke paisa ada ho gaya hai.
Kuch arsey baad jab hum wahan gaye, dukaan walay ne bataya ke woh aurat paisa dene aayi thi. Jab usey bataya gaya ke paisa pehle hi ada ho chuka hai, woh wahin kharay ho kar roti rahi aur dua karti rahi us shakhs ke liye jis ne paisa diya tha.

Sahih Muslim mein hai ke aik aadmi ne rassi ke saath oont sadaqah mein diya.

Nabi ﷺ ne farmaya: tumhein Jannat mein saat sau (700) oont milen ge, rassi ke saath — yaani tayyar. Jannat ke saat sau oont, jin par tum sawari kar sako ge aur Jannat ke manazir dekh sako ge.

Jab tum sadaqah mein bukhl karte ho, tum asal mein apne aap par bukhl karte ho. Yeh sirf tumhare apne liye hai. Is aayat ko dekho:

“Aur jo kuch tum Allah ki raah mein kharch karte ho, woh tumhare hi liye hai.” (Surat al-Baqarah: 272)

Jab tum rok lete ho aur bukhl karte ho,
to tum apne aap par bukhl kar rahe ho, kyun ke Allah ne farmaya: “tumhare hi liye hai.”

Sahih al-Bukhari mein Nabi ﷺ ne farmaya:
Jo shakhs yateem ya bewa ka khayal rakhta hai, woh Allah ki raah ke mujahid jaisa hai, ya us shakhs jaisa hai jo raat bhar qiyam karta hai aur din bhar roza rakhta hai.
Bewa aur us aurat mein kya farq hai jis ka shohar jail mein ho?
Allah ne aik badkaar aurat ko sirf is liye bakhsh diya ke us ne aik kutte ko pani pilaya — to phir socho agar tum kisi bhookay qaidī ko khana de do, kisi bhookay khandaan ko sambhaal lo, ya un ke liye chhat ka bandobast kar do.

Siyaam (Roze) ki Mithaas

Ramadhaan ka darmiyani hissa guzar jaata hai to kuch logon ke liye rozay ka maza aur lutf kam ho jata hai. Kuch log pehle hi is se mehroom ho chuke hote hain, kuch ne kabhi is ka maza hi nahi chakhha, aur kuch ginti ke log aise hote hain jo Ramadhaan ke aakhir tak is mithaas ko mehsoos karte rehte hain. Allah humein un chand logon mein shamil farma de. Ameen. Rozay ki mukhtalif qisam hoti hain, aur jis qisam ka roza hum chahte hain woh woh roza hai jo khushi aur lutf ke sath ho — sirf ek aam roza nahi. Hum chahte hain ke rozay ke dauran humein khushi mehsoos ho, aankhon ki thandak naseeb ho, aur humein is baat par khushi ho ke hum roza rakh rahe hain.

Qur'an ki is aayat par ghour karein:

"Aey iman walon! Tum par roza farz kiya gaya hai jaise tum se pehle logon par farz kiya gaya tha, taake tum muttaqi ban jao." (Surat al-Baqarah: 183)

Aey iman walon, tum par roza farz kiya gaya. Kyun? Taqwa hasil karne ke liye. Is aayat mein kahin bhi seedha yeh hukum nahi diya gaya ke tum rozay mein lutf aur aankhon ki thandak talash karo. Yeh baat aayat mein maujood nahi. Kyun? Is liye ke ummat ki aksariyat shayad rozay ya namaz mein lutf hasil na kar sake, balkay sirf kuch khaas log hi aisa kar paate hain. Aur hum unhi chand khaas logon mein shamil hona chahte hain.

Jab Allah subhaanahu wa ta'ala namaz ka zikar karta hai to namaz ka maqsad bhi bayan karta hai:

"Beshak namaz bay-hayai aur burai se rokti hai." (Surat al-Ankaboot: 45)

Namaz ka maqsad yeh hai ke insan ko fahsha (barray gunahon) aur munkar (kufr aur shirk) se roke. Nabi ﷺ ne farmaya ke namaz unki aankhon ki thandak aur unki aakhri khushi thi.

Jo baat main samjhana chahta hoon woh yeh hai ke Allah ne Qur'an mein rozay ka maqsad taqwa bayan kiya, aur namaz ka maqsad gunahon aur kufr se rokna bayan kiya. Yeh woh bunyadi maqasid aur khasusiyat hain jo har shakhs ko waqt ke sath hasil karni chahiyein. Har shakhs ko taqwa hasil karna hai aur gunahon aur kufr se bachna hai. Yeh sab ke liye hai. Lekin is se bhi upar ek aur darja hai jo sirf khaas logon ke liye hota hai. Yeh ek andarooni aur buland darja hai — gehri ma'nawi kaifiyat aur aala maqasid ke sath — aur yeh sirf intehai khaas logon ke liye hota hai.

Yeh bilkul iman ki tarah hai. Iman ke bhi darajaat hote hain. Sab se pehle Islam, us se upar Iman, aur in sab se buland darja Ihsaan ka hota hai. Rozay ka buland darja yeh hai ke aap rozay mein lutf aur khushi mehsoos karein, aankhon ki thandak hasil karein, kyun ke yeh sirf Allah ke liye hota hai. Yeh kaifiyat sirf khaas logon ko naseeb hoti hai, aur yeh us waqt hasil hoti hai jab banda roza is ehsaas ke sath rakhe ke Allah use dekh raha hai.

Ihsaan yeh hai ke tum Allah ki ibadat is tarah karo goya tum use dekh rahe ho.

Nabi ﷺ Taa'if gaye — ek aisa pahaar jo chadhna bohot mushkil tha, aur kuch Sahaba usay chadhte hue wafat bhi ho gaye. Jab Nabi ﷺ pahaar ke upar pohnche to logon ne un par pathar barsaye aur wadi tak pathar marte rahe. Nabi ﷺ zakhmi ho gaye, thak gaye aur shadeed dard mein the, lekin un ke alfaaz dekhiye jo hairat angez aur la-jawab thay:

"Aey Allah! Agar Tu mujh se naraz nahi hai, to phir mujhe is sab ki parwah nahi."

Yani goya sakht pyasay ke liye barf jaisa thanda pani. Subhan Allah! Kitni khoobsurat, roshan aur wahi ki noorani baat ﷺ.

Koi kahega: kya aap yeh kehna chahte hain ke bhookh mein bhi lutf hasil ho sakta hai? Agar Allah ke liye ho to bilkul, zaroor. Kuch log sirf khanay mein lutf dhoondte hain aur sirf usi se mohabbat karte hain. Yeh woh sifat hai jise Allah ne kafiron aur janwaron ke sath mushtarik bataya hai:

"Aur jo log kufr karte hain woh maze udate hain aur janwaron ki tarah khate hain." (Surat Muhammad: 12)

Un ki zindagi ka markaz sirf khana hota hai. Lekin ek momin ke liye kabhi kabhi bhooka rehna zyada sukoon aur itminan deta hai bajaye bhookh mitanay ke. Yeh baat sirf kuch log hi samajh sakte hain. Rozay ki khushi, lutf, sukoon aur khushboo us waqt mehsoos hoti hai jab aap ko yaqeen hota hai ke aap Allah ki khidmat mein hain.

Es hadees par ghour karein:
Allah ki taraf se bohot si Ahadees-e-Qudsi hain jin mein Allah zor de kar farmata hai ke roza mere liye hai — ismein banda khana peena mere liye chhorta hai. Aap ko yeh samajhna hoga ke aap roza Allah ke liye rakh rahe hain. Is ka lutf hasil karne ke liye yeh samajhna zaroori hai ke yeh sab Allah ke liye hai. Yehi Imaan aur Ihtisaab ka matlab hai (jis ka zikar hum pehli Khatirah mein kar chuke hain). Sirf roza hi nahi, balki korey, pathar aur jism ko cheer dene wali takleefain —

jaise Bilaal رضي الله عنه ke sath hui — bhi lutf ban jati hain jab yeh Allah ke liye hon.
Ab main ek misaal deta hoon jo khas taur par jawano ke liye hai, aur yeh misaal is puri baat ko samjhanay ke liye kaafi hai. Ek shakhs apni biwi ke liye tohfa khareedne jata hai. Mall se mall bhagta hai, barish ho, barf ho ya sakht garmi. Woh behtareen tohfa, behtareen qeemat par, apni biwi ke liye dhoondta hai. Phir woh usay khoobsurti se lapet kar biwi ko deta hai. (Yahi baat biwi ke liye bhi hai jab woh shohar ko tohfa deti hai.) Phir dono baith kar dekhte hain jab woh tohfa kholta ya kholti hai, aur dene wala us khushi ko dekh kar aisi lazzat aur khushi mehsoos karta hai jo alfaaz mein bayan nahi ki ja sakti — sirf mohabbat aur khush karne ki chahat ki wajah se. Woh sari mushkil bhool jata hai. Konsi mushkil? Shopping, paidal chalna, kabhi hafton, mahinon ya saalon mehnat karna. Kis cheez ne woh mushkil bhula di? Apne pyare ki khushi aur us se mohabbat.

Ek aur misaal jo is baat ko aur qareeb kar deti hai, meri walida ki hai — Allah un ka darja Firdaws mein buland farmaaye aur aap sab ki walidain ka bhi. Woh apne mubarak pairon par poora din khari reh kar khana pakati thin, khas taur par Ramadhaan ke dino mein. Sab se lazeez khanay tayar karti thin. Aksar ghar walon ke liye, aur kabhi kabhi sauon mehmano ke liye. Roz ki tarah Fajr se pehle Qiyaam ke liye uthti thin aur phir poora din kitchen ke gird ghoomti rehti thin. Allah unhein un dardon aur mushkilat par Firdaws al-A'la ata farmaye. Phir Maghrib ke waqt, itni ghanton ki mehnat ke baad, hum sab mil kar woh khana pandrah minute se bhi kam waqt mein khatam kar dete thay. Jab woh apne shohar, betiyon, betay, poton aur mehmano ko khatay hue dekhti thin to khushi se bhar jati thin. Kabhi zindagi mein hum ne un se yeh nahi suna ke main ghanton khari rahi hoon. Jab umar ke sath unhein shadeed kamar ka dard bhi hota tha, tab bhi kabhi yeh nahi kaha ke main thak gayi hoon. Balkay un ke chehray par khushi hoti thi aur woh humein aur khanay par zor deti thin. Unhein sari takleef bhool jati thi — pehle ajr ke liye, aur phir hum se mohabbat ki wajah se.

Yeh baat humein is maslay ki samajh tak le jaati hai — roze mein lutf aur khushi hasil karna.
Jab aap apni zubaan ke zaiqay aur pait ko woh cheez dete hain jiske liye woh paida kiye gaye hain (ya'ni khana aur pani), to unhein lutf mehsoos hota hai. Aur jab aap apne dil aur rooh ko woh cheez dete hain jiske liye woh paida ki gayi hain, to wahan bhi lutf paida hota hai.

Roze mein lutf mehsoos karne ke liye zaroori hai ke aap apne dil aur rooh ko mutma'in karein. Kaise? Aap sab se pehle apne aap se sawal karein: main roza kyun rakh raha hoon? Wazan kam karne ke liye? Yeh kaam nahi karega. Is liye ke mujhe roza rakhna hi hai? Inshaa Allah yeh wajah bhi Allah ke haan qabool ho sakti hai, lekin hum is se zyada buland maqsad rakhte hain. Agar aap roze ka lutf chahte hain to aapko yeh jaanna hoga ke aap Allah ke liye roza rakh rahe

hain. Aapko is baat par yaqeen aur isko samajhna hoga, aur isko dil mein utarna hoga. Jab aap jaan lein ke Allah ko aapka roza rakhna pasand hai, to aap khushi mehsoos karein ge ke aap woh kaam kar rahe hain jo Allah ko raazi karta hai. Agar aap kisi se muhabbat karte hain, to aap wohi kaam karte hain jo use pasand ho — aur yahi sacchi muhabbat ki bulandi hai.

Koi keh sakta hai: kya aap yeh keh rahe hain ke Allah chahta hai ke hum takleef uthayein?
Allah chahta hai ke aap khush hon. Ramadhaan mein jo aap Taqwa, Allah ki muhabbat aur khauf, Imaan aur yaqeen, apne nafs par qaboo aur khwahishon par ghalba hasil karte hain — yeh sab us cheez ke muqaable mein kuch bhi nahi jo log "Ramadhaan ki takleef" kehte hain. Haqeeqat mein Ramadhaan mein sirf khanon ko moakhhar kiya jaata hai. Yeh takleef kaise ho sakti hai jab agar aap aam Musalmanon se poochein to woh kahenge ke unka sab se pasandeeda mahina Ramadhaan hai? Woh hamesha kehte hain ke Ramadhaan bohot jaldi guzar jaata hai. Woh kehte hain hum khana dair se khate hain aur raat ko ibaadat karte hain, lekin phir bhi humein agle Ramadhaan ka intezaar rehta hai.

Roze mein poora Tawheed qaim karein — har cheez Allah ke liye.
Hum sab kuch Allah ke liye dete hain aur sab kuch Allah ke liye chhor dete hain — sirf khana aur pani nahi, balkay apni zindagi, maal aur izzat bhi. Jab aap aisa karte hain to aapko sukoon aur khushi mehsoos hoti hai, kyun ke aap ne apne dil aur rooh ko unki ghiza de di hoti hai. Jitni zyada kisi se muhabbat hoti hai, utna hi aap use khush karna chahte hain aur uske liye naye zariye talaash karte hain.

Aam haalaat mein sookhay hont aur bhook se karhaata hua pait pareshaan karta hai aur kabhi dardnaak bhi hota hai, lekin jab aadmi yeh jaanta ho ke woh Allah ki khidmat kar raha hai, to yeh cheez uske dil par khushi ki baarish kar deti hai — jaisa ke Nabi ﷺ ne farmaya:
"Jab tak aap mujh se naraaz nahi, mujhe kisi cheez ki parwah nahi."

Pait khaali hota hai, lekin yeh jaan kar bhara hua mehsoos hota hai ke Allah dekh raha hai, jaan raha hai ke banda ne sirf Usi ke liye khwahish chhor di. Jo Allah se muhabbat karta hai, woh is ke siwa kuch aur chahta hi nahi. Woh mushkil bardasht karta hai, lekin sar jhuka kar Allah se qabooliyat ki dua karta hai, kyun ke agar Allah qabool kar le to yeh pyaas aur bhook kuch bhi nahi. Bilkul waise hi jaise Nabi ﷺ ne Taif mein kiya. Hont sookhay hain, gala pyaasa hai, lekin dil is baat se jhoom raha hota hai ke Allah se mulaqat ka din qareeb aa raha hai.
Yahi is Hadith ka matlab hai:

"Jo roza rakhta hai, woh Allah se mulaqat ke waqt roze ki wajah se hadd se zyada khush hoga."

Qayamat ke din kuch log apne gunaahon ki wajah se paseene mein doobay honge. Kuch ke chehray siyah ho chuke honge.
“Us din jab kuch chehray safed honge aur kuch chehray siyah.” (Surah Aal-e-Imran: 106)

Kuch log apne chehron ke bal chal rahe honge.

“Aur hum unhein Qayamat ke din unke chehron par jama karein ge — andhay, gungay aur behre.” (Surah Al-Isra: 97)

Kuch andhay uthaye jayenge, jabke duniya mein woh dekh sakte thay.

“Hum use Qayamat ke din andha uthayein ge.” (Surah Taha: 124)

Phir roza rakhne walay aayenge — jab woh Allah se mulaqat kar rahe honge to intehai khushi aur josh mein honge. Log khauf aur gham mein honge, lekin roza rakhne walay fakhr mehsoos kar rahe honge aur Allah se mulaqat ke liye beqarar honge, kyun ke Nabi ﷺ ne farmaya:

Jo shakhs Allah ke saath Ihsaan ki zindagi ki lazzat nahi chakh saka (ya’ni Allah ki ibaadat is tarah karna jaise use dekh raha ho), woh yeh sun kar hairat se taali baja kar kahega: tum log paagal ho! Main roza samajhta hoon aur is liye rakh loon ga ke mujhe rakhna hi hai, lekin tum keh rahe ho ke is mein maza bhi aa sakta hai?
Zyada log is baat ko samajh nahi paate, kyun ke ek taraf pyaas aur bhook hoti hai aur doosri taraf khushi aur lazzat — yeh dono aik dosray ke bilkul ulat lagti hain, jaise do positive ya do negative magnets aik dosray se chipakte nahi.

Ibaadat mein lazzat taqreeban aik mo’jiza hai — bohot kam log isay samajhte hain aur bohot kam log is tak pohanchte hain. Sirf woh log jinhein Allah ne Ihsaan ka darja diya hota hai, isay samajhte, mehsoos karte aur apni zindagi mein laagu karte hain.
Apni niyyat, apna maqsad aur apna hadaf durust rakhein — Allah ke liye, Allah se muhabbat aur Allah ko raazi karne ke liye. Aapka maqsad aapka hathyaar hai, to apne roze ke saath aage barhein aur aap roze mein khushi aur lazzat dekhen ge.

Hum Inshaa Allah Ta’ala Jannah ke buland darjaat is duniya ki mushkilat ke zariye hasil karte hain. Is par ghour karein, yeh mushkil ko khushi mein badal dega. Tasawwur karein ke is duniya ki takleefein aapko Firdaws ke buland maqamaat dilane ka zariya hain. Hum hamesha sab se buland maqam ka irada rakhte hain, na ke duniya ke faiday ka. Is duniya mein jo bhi qeemat aap ada karte hain, woh us cheez ke muqaable mein kuch bhi nahi jo aapko milne wali hai. Jannah mehngi hai, sasti nahi — uski bohot qeemat hai. Nabi ﷺ ne farmaya:

“Allah ka ajr bahut qeemti hai.”
Jab aap apni khwahish ko Allah ki taraf aur Allah ko raazi karne ki taraf set kar lein, to roze mein lazzat hasil karne ke aur bhi asbaab hotay hain.
Misal ke taur par: jab pait bhook se awaaz kar raha ho, aapko pani chahiye ho, aap band kamray mein akelay hon, khana aur pani haath ke faaslay par ho — aur aaj kal ke sakht garm dino mein jab heat wave ki warnings aa rahi hon — sab kuch qareeb ho, koi dekhne wala na ho, phir bhi aap haath na lagayein. Us waqt aapko bepanah khushi hoti hai ke main apne nafs par kitna qabil-e-taareef qaboo rakhta hoon, aur yeh soch kar ke ab meri dua mein aik zabardast daleel aa gayi hai. Aap keh sakte hain:

“Ya Allah! Main akela tha, pyaasa tha, koi nahi jaanta tha, koi mujhe roakta bhi nahi. Main chahta to restaurant ruk kar khana kha sakta tha, na ghar walon ko pata chalta aur na Shaykh Ahmad ko. Ya Allah! Kabhi kabhi main gunaah ke muqaable mein itna mazboot nahi hota tha aur gunaah kar baithta tha, to Tu mujhe maaf farma.”
Yeh dua ki taqat hai.
“Ya Allah! Main pani aur baraf ke saath akela tha, sab haath ke qareeb tha, lekin main ne sirf Tere liye chhor diya, to mujhe woh interview, woh job, woh university ata farma, meri bimaari door kar de.”
Yeh sab dua ki taqat hai.

Qayamat ke din log sakht dehshat mein honge. Jahannam ko Qayamat ke maidan ke qareeb laaya jayega, kyun ke kuch log seedha us mein daal diye jayenge.

“Aur us din Jahannam qareeb laayi jayegi.” (Surah Al-Fajr: 23)

Rasool ﷺ pukaar rahe honge: “Ya Rabbi sallim, sallim!” aur Jahannam qareeb aa rahi hogi. Sahih Muslim mein Ibn Mas’ood radhiyallahu ‘anhu se riwayat hai ke Nabi ﷺ ne farmaya: Jahannam ko us din sattar hazaar zanjeeron ke saath laaya jayega, aur har zanjeer ko sattar hazaar farishte kheench rahe honge.
Aap farishton ko sunenge ke woh pukaar rahe honge: Abdullah, Saalih, Jamaal — tum Jahannam se sattar saal door ho, phir aur sattar saal door, phir aur sattar saal door.
Kya aap jaante hain ke yeh sattar saal door karne wali cheez kya hai? Yeh woh aam din hain jin mein aap ne roza rakha. Har roza aapko Jahannam se sattar saal door kar deta hai. Yeh aam din ka hisaab hai, aur Ramadhaan mein is se bhi zyada hai. Kuch riwayaat mein hai ke yeh fasla aasman aur zameen ke barabar hota hai. Yani sattar guna tees — aapko ikkis so saal Jahannam se door kar diya jata hai. Sirf aik Ramadhaan ke liye! Phir un nafl rozon ka kya jo aap ne zyada rakhe? Aap hazaron saal Jahannam se door honge. Agar aap waqai is par ghour karein aur

Tafakkur karein (jo aik mehroom reh jane wali ibaadat hai), to bataiye kya yeh soch aapke dil mein khushi aur lazzat paida nahi karti jab aap roza rakhte hain?

In baaton par sanjeedgi se ghour karein, aapki pyaas aur bhook aisi cheez ban jayegi jisse aap lutf uthayenge. Bataiye, kya yeh jaan kar dil taaza nahi hota ke log Jannah ke darwazon par jama honge, apne a'maal ke mutabiq bulaye jayenge, aur aapko Ar-Rayyaan ke darwazay se bulaya jayega?
Ar-Rayyaan ka matlab hai: woh darwaza jo pyaas bujhata aur taskeen deta hai. Aap ne Allah ke liye bohot kuch chhor diya, aur ab woh waqt aa gaya hai jab aapko poori taskeen di jayegi. Jab aap is par Tafakkur karte hain, isay apni aankhon ke saamne hota hua tasawwur karte hain, to bataiye kya yeh aapki ibaadat mein khushi paida nahi karta? Jab aap Jannah mein honge, log pehle, doosre aur teesre darjay par ruk jayenge, aur aap rozay ki wajah se aur upar, aur upar ja rahe honge — jab aap is ka tasawwur karte hain, is ka tajziya karte hain — to bataiye kya yeh roze mein aapke dil ko thandak aur sukoon nahi deta?

Hamara Spain aur Ramadhan

Hum ne Ramadhaan ke kai roohani pehluon par baat ki hai aur Inshaa Allah Ta'aala aage bhi karte rahenge. Lekin jis tarah Ramadhaan ibaadat ka mahina tha, isi tarah yeh Islami tareekh ki azeem fatahon ka mahina bhi tha, aur Ramadhaan mein bohot se aham tareekhi waqiaat pesh aaye.

Badr ki fatah (jisay Qur'an mein "Furqaan" kaha gaya), **Yani: Haq aur baatil ke darmiyan faislay ka din, woh din jab dono lashkar aamne saamne hue (Jang-e-Badr). (Surat al-Anfaal: 41)**

Woh jang jis ke zariye Allah ne Islam ko izzat bakhshi, Ramadhaan mein hi pesh aayi.

Sab se badi fatah, yani Fath-e-Makkah (Makkah mein dakhla), bhi Ramadhaan mein hi hui.

"Beshak hum ne aap (ai Muhammad ﷺ) ko ek wazeh aur khuli hui fatah ata ki." (Surat al-Fath: 1)

Jang-e-'Ayn Jaaloot (عين جالوت) aur is ke ilawa bohot se doosre tareekhi waqiaat bhi Ramadhaan mein hi pesh aaye. Nabi Muhammad ﷺ aur Sahaabah ke baad Islami tareekh ki azeem tareen fatahon mein se ek bohot badi fatah woh thi jo Hijrah ke 92 saal baad Ramadhaan mein hui. Yeh ek aisi azeem fatah thi jiske baare mein bohot se Musalman, khaaskar aaj ke jawaan, jaante hi nahi, aur jo jaante hain un mein se bhi kai is par fakhr nahi karte.

Is fatah ki bunyaad Hazrat Uthmaan ibn Affaan radhiallahu 'anhu ke daur mein padi. Unhon ne Qustuntuniah (قسطنطينية – Constantinople) ko fatah karne ki koshish ki, lekin kamyaab na ho sake. At-Tabari, Ibn Katheer aur al-Humyari jaise tareekh-nigaar likhte hain ke jab Uthmaan radhiallahu 'anhu Qustuntuniah mein dakhil na ho sake, to unhon ne mashwara diya ke is shehar ko pani ke zariye fatah kiya ja sakta hai, kyun ke wahan sirf pani ke raaste se hi pohncha ja sakta hai. Yeh baat baad ke bohot se Musalman rehnumaon ka maqsad ban gayi, aur Qustuntuniah ko fatah karna un ke liye bohot badi izzat ki baat thi. Hazrat Uthmaan ibn Affaan radhiallahu 'anhu ne farmaya: "Jo Spain (Andalus) ko fatah karega, woh Qustuntuniah ko fatah karne wale ke ajr mein shareek hoga." Unhon ne yeh baat kyun kahi? Is liye ke Andalus, Qustuntuniah tak pohanchne ka raasta tha.

Jab Musalman North Africa (aaj ke Morocco ke ilaqe) tak pohanch gaye, to wahan ek governor tha jinka naam Musa ibn Nusayr tha. Woh Hazrat Umar ibn al-Khattaab radhiallahu 'anhu ke daur mein paida hue aur Islami tareekh ke azeem

hero mein se ek hain. Woh apni saltanat ko barhana chahte the aur un ke paas do raaste the: ya to sehra ki taraf badhein ya phir Andalus ki taraf. Unhon ne Andalus ka intekhab kiya, kyun ke Musalman logon se deal karte hain, reth se nahi. Un ka maqsad Andalus ko azaad karana tha, lekin is raaste mein unhein bohot si mushkilat aur rukawatein pesh aayin. Sab se pehli mushkil pani thi: Andalus pohanchne se pehle 13 kilometer ka samandar paar karna tha, aur Musa ibn Nusayr aur un ki fauj ke paas kashtiyan nahi thi. Doosri mushkil yeh thi ke un ke peeche chhotay chhotay jazeeray the jahan crusaders maujood the, aur unhein khatra tha ke agar woh Andalus pohanch gaye to yeh dushman peeche se hamla na kar dein. Un ke paas itni Musalman fauj bhi nahi thi jo ek bohot badi crusader army ka muqabla kar sakay, aur na hi unhein Andalus ke geography ka poora ilm tha. Is sab ke bawajood woh pur-azm rahe, aur yeh mushkilat un ke iraday ko aur bhi mazboot karne wali ban gayin.

Isi daur mein unhon ne kashtiyan banana shuru ki. Yeh hunar unhon ne Mu'aawiyah ibn Abi Sufyaan radhiallahu 'anhu se seekha, kyun ke woh un ke qareeb rehte the aur dekha karte the ke kashtiyan kaise banayi jaati hain. Musa ibn Nusayr ke walid bhi Mu'aawiyah ibn Abi Sufyaan radhiallahu 'anhu ke qareebi dost the. Is tarah Hijrah ke 88 saal baad, yani takreeban 706 Eesvi mein, kashtiyon ki tayyari shuru hui.

Agar aap Musa ibn Nusayr ki zindagi par nazar daalein to un ki sab se badi tayyari aur kamyaabi Musalmanon ko Islam sikhana thi, khaaskar naye Musalmanon ko. Islam ki munazzam taleem ko kabhi kam ahmiyat na dein. Yahi fatah ka raasta hai. Is ke baghair aksar log sirf jazbaat ke peechhe chal padte hain. Noor ad-Deen jaise rehnumaon ko dekhein: unhon ne logon ko ilm aur halaqaat ke zariye tayar kiya. Boht se log in rehnumaon ko jaante hi nahi. Salah ad-Deen Ayyubi aik din achanak uth kar fauj le kar crusaders se larnay nahi nikal gaye; is ke peechhe saalon ki mehnat thi jo logon ko dikhai nahi deti — Islam, Qur'an, Tajweed, Fiqh, Usool aur deen ki mukammal taleem.

Musa ibn Nusayr ne non-Arab logon, khaaskar Barbar Amaazeegh (بربر أمازيغ) ke liye gehri Islami taleem ka nizaam qayam kiya, jo aaj ke daur mein "courses" kehlate. Un ka maqsad yeh tha ke Islam un ke dilon mein poori tarah ja-r pakar le. Barbar Amaazeegh aam tor par mushkil mizaj aur tabdeeli qabool karne mein sakht log samjhe jaate the, lekin Allah ke fazl aur in halaqaat ki hikmat bhari strategy se woh badal gaye. Balkay aap is tabdeeli ke asraat naslon baad tak dekhte hain. Jab French ne Algeria par 130 saal qabza kiya aur har mumkin tareeqe se logon ko deen se door karna chaha, to us daur mein aur us ke baad bhi woh Islam par pehle se zyada mazboot, pur-josh aur wafadar ho gaye.

Musa ibn Nusayr ne Amaazeegh ko munazzam nizaam ke tehat Islam sikhaya — 'Aqeedah, Tawheed, Fiqh aur deegar uloom. Un ke liye yeh bohot aasaan tha ke

sirf do-chaar jazbaati khutbay de kar awaam ko josh dila dete aur shayad fatah bhi hasil kar lete. Woh jazbaat ke zariye logon ko uksaa sakte the, lekin phir kya hota? Waqt ke saath jazbaat thanday pad jaate hain, khatam ho jaate hain aur badal jaate hain. Is liye sirf jazbaat par chalne wale log paida nahi karne chahiye — aur yeh aaj ke daur ki ek badi beemari hai. Pehle bunyaad aur structure hota hai, phir jazbaat. Wahi Barbar log jo sirf paanch saal pehle Islam ke khilaf lad rahe the, ab Islami tareekh ki azeem tareen fatahon mein se ek ke liye tayar sipahi ban chuke the.

Musa ibn Nusayr ne ek aur azeem general aur hero ka intekhab kiya — Taariq ibn Ziyaad. Yeh woh shakhs hain jo Hijrah ke 102 saal baad wafat paaye. Taariq ibn Ziyaad Arab bhi nahi the; woh Barbar Amaazeegh the. Musa ibn Nusayr ne unhein Arab commanders par tarjeeh di. Kyun? Is liye ke un ke nazdeek Arab aur non-Arab ka masla hi nahi tha. Qabeeliyat, qaumiyat, secularism aur nasli tafreeq ka yahan koi kaam nahi. Yahan sirf ek nara kaam karta hai: Laa Ilaaha Illallah, Muhammadar-Rasoolullah.

Beshak Allah ke nazdeek tum mein sab se zyada izzat wala woh hai jo sab se zyada Taqwa wala hai, yani Muttaqi. (Surat al-Hujuraat: 13)

Taariq sirf ghair-Arab hi nahi tha, balkeh woh ek naya Musalman (revert) bhi tha. Us ne Musa Ibn Nusayr ke haath par Islam qubool kiya aur unhi ki tarbiyat mein parwan chadha. Pandrah saal se zyada pehle maine kaha tha ke legends, legends paida karte hain aur buzdil, buzdil paida karte hain. Yeh ek aam qanoon hai; kuch exceptions hoti hain, lekin qawaneen exceptions par mabni nahi hote. Aaj tum dekhte ho ke maghribi gumrah bikau log apne jaise log paida kar rahe hain – maghribi gumrah bikau log hi maghribi gumrah bikau log paida karte hain, aur yeh ek wabaa ban chuki hai. Is liye legends, legends paida karte hain aur buzdil, buzdil paida karte hain.

Ghair-Arab hona, revert hona aur pehle ghulam reh chuka hona – is sab ke bawajood, aaj ke mayaar ke mutabiq Taariq Ibn Ziyaad ek ‘Aalim tha. Us ne bachpan mein Qur’an hifz kiya aur Fiqh seekhi. Main yeh baat andazay se ya sirf us ke kaam dekh kar nahi keh raha, balkeh tareekh jo us ke baare mein kehti hai, us bunyaad par keh raha hoon. Hijrah ke baad 92 saal, Ramadhaan mein, Taariq Ibn Ziyaad ne barah hazaar ka lashkar liya (kuch log atharah hazaar kehte hain, lekin main yaqeen rakhta hoon ke asal tadaad barah hazaar hi thi). Unhon ne samandar paar kiya aur jaise hi woh zameen par utare, Taariq ne ek lambi aur pur-asar taqreer ki, jo is jumle se shuru hui:

“Ae logo! Tum bhaag kar kahan jaoge? Samandar tumhare peechhe hai, dushman tumhare saamne hai, aur tumhare paas sirf Allah ke saath sachchai aur sabr hi reh gaya hai.”

Kuch nayi tareekhi kitaaben likhti hain ke us ne kashtiyan jala di theen taake koi bhaag na sake aur sab pur-azm ho jaayen. Main isay mubaligha samajhta hoon, kyun ke maine al-Andalus par likhi hui asal aur qadeem kitaaben parhi hain aur jo wahan hua us ka mutalea kiya hai. Pehli nasl ke kisi bhi qadeem tareekhi hawale mein is baat ka zikr nahi milta. Unhon ne is se kaafi zyada tafseeli waqiaat likhe hain, aur itna bara waqia agar hota to us ka zaroor zikr hota. Is liye main samajhta hoon ke yeh waqia asal mein pesh nahi aaya.

Taariq ne kai jangain lari aur aakhri jang 28 Ramadhaan ko hui, jo Hijrah ke baad 92 saal ka waqt tha. Us ke lashkar mein se 9 hazaar Barbar Amaazeegh the aur baqi Arab the, aur 3 hazaar Muwahhideen ne apne khoon se al-Andalus ki qeemti zameen ko seencha. Darmiyan mein, Taariq ne un ke saath mu'aahiday kiye hue the aur us ne kisi aik mu'aahiday ya waade ki bhi khilaf-warzi nahi ki, hatta ke un logon ke saath bhi nahi jin se woh larr raha tha. Haqiqat yeh hai ke crusaders apne qabze mein rehne wale Yahoodiyon ko saat saal ki umar mein hi Nasrani banne par majboor karte the aur un ki jaidaden zabt kar lete the. Is liye Yahoodiyon ke liye Taariq ek hero aur azaadi dilane wala tha. Agar jaahil log Islam ke insaaf aur zameen par Allah ke qanoon ko jaan lein, to sab se pehle wahi is ka mutaliba karein.

Tum aur bhi zyada hairaan hoge ke jab aath sau saal baad yeh mulk haath se nikal gaya, to us waqt bhi Musalmanon ne Yahoodiyon ke saath kaisa sulook kiya. Unhon ne Musalman hukoomat ke zair-e-sayaa rehne wale Yahoodiyon (Ahl-e-Dhimmah) ki jaan bachane ke liye intehai qadam uthaye. Ab is ka muqaabla karo us rawaiyyay se jab dushmanon ko ghalba haasil hua.

Jab Musalman kisi sarzameen mein daakhil hote the, to woh zulm se azaad karane ke liye hote the, kyun ke Musalman insaniyat ki qiyadat ke zimmedar hain. Allah ne Musalmanon ko insaniyat ki qiyadat ka zimma diya hai.

Tum behtareen ummat ho jo logon ke liye paida ki gayi. (Surat Aali 'Imraan: 110)

Unhon ne kabhi kisi ko Laa Ilaaha Illallah kehne par majboor nahi kiya. Koi Musalman kaise kisi ko Laa Ilaaha Illallah kehne par majboor kar sakta hai, jab ke hum Islam ke ek bunyadi usool ke taur par yeh mante hain ke zabardasti kehwaya gaya Laa Ilaaha Illallah qabool hi nahi hota. Jis shakhs ko majboor, dabao ya zabar-dasti se kehwaya jaye, us ka Laa Ilaaha Illallah qabool nahi hota.

Deen mein koi zabardasti nahi hai. (Surat al-Baqarah: 256)

Es baat par bohot se daleelain maujood hain. Main tumhein batata hoon ke asal mein doosron ko deen badalne par kaun majboor karta hai. Jab koi mulk doosre

mulk par yeh dabao daalta hai ke woh apna Islami nisaab tabdeel kare, us mein se cheezen nikaale, “ham-aahangi” aur “jamhooriyat” ke naam par, aur jab kuch log arabon dollar kharch kar ke interfaith (kufr ka deen) phailate hain aur logon ko usay qubool karne par majboor karte hain – to asal mein yahi log doosron ko deen badalne par majboor kar rahe hote hain.

Hijrah ke 92 saal baad bhi jangein jaari rahi. Hijrah ke 93 aur 94 saal mein bhi yeh jangain Ramadhaan mein hui. Ek moqa par Taariq Ibn Ziyaad aur Musa Ibn Nusayr ko us waqt ke wali-e-ahd Khaleefah, Sulaymaan Ibn Abdul-Malik, ki taraf se aage barhne se rokne ka hukm diya gaya. Us waqt asal Khaleefah al-Waleed Ibn Abdul-Malik tha, lekin woh maut ke qareeb tha. Sulaymaan Ibn Abdul-Malik chahta tha ke yeh log apni raftaar dheemi kar dein taake Khaleefah wafat pa jaaye aur fatah us ke naam se mansoob ho. Musa Ibn Nusayr aur Taariq Ibn Ziyaad ne us ki baat na maani aur aage barhte rahe. Jab Sulaymaan Khaleefah bana, to us ne Musa Ibn Nusayr aur Taariq Ibn Ziyaad par shadeed zulm aur sitam kiya. Kehte hain ke baad mein Musa Ibn Nusayr se us ki sulah ho gayi, balkeh us ne Musa Ibn Nusayr ko apne saath Hajj par bhi le gaya, lekin Taariq Ibn Ziyaad fatah ke baad tanha zindagi guzaarta raha.

Woh Damascus wapas aaya aur tanhai aur goshanasheen zindagi ikhtiyar kar li – roshni, siyasat aur har qisam ke shor-o-ghul se door. Dil ko pighla dene wali baat yeh hai ke sirf yeh hi nahi ke us ne tanha zindagi guzari, balkeh kuch kitaabon ke mutabiq woh aik Masjid ke saamne akela mara hua paaya gaya, aur is se pehle usay bheek maangte hue bhi dekha gaya tha. Logon ne usay tanha chhor diya. Taariq Ibn Ziyaad Andalus ka governor banne ka poora haq rakhta tha, bilkul jaise Amr Ibn al-’Aas RA Misr ke governor bane – unhone ne Misr fatah kiya aur wahi ke governor bhi rahe. Taariq bhi Andalus ke governor banne ke mustahiq the, lekin woh Allah ke mukhlis bandon mein se the. Unhein shohrat aur numaaish ki parwah nahi thi – woh khud alag ho gaye aur tanha hi wafat pa gaye.

Andalus ki fatah ke baad duniya badal gayi. Hum ne dekha ke Ibn Khaldoon, Zahraawi, Ibn Rushd, Ibn Hazm aur geography, space, engineering, mathematics—har field mein—aur sab se aham har us Islami ilm mein jise aap tasawwur kar sakte hain, azeem ulema ubhar kar aaye. Yeh silsila Spain se shuru hua aur poori Europe par iska asar pada. Ek ghair-Muslim French musannif ne is par likha aur kaha ke Musalmanon ne is region ko badal diya.

Us ne chand misaalein bayan ki, jin mein se ek mujhe yaad hai ke Musalmanon ne Europe ke ek bade hissa ko tameez aur tahzeeb sikhayi. Us ne likha ke Europe ke shumali ilaqon ki auratein (jinhein Saqaalibah (صقالبة) kaha jata tha) bewa hone par chhuriyon se apne haath aur chehre kaat leti thin aur khud ko nuqsaan pohanchati thin. Kuch to had se guzar kar apne shoharon se muhabbat dikhane ke liye bewa hone par phansi bhi laga leti thin. Phir shohar aur biwi dono ko jala kar

aik hi qabar mein dafan kar dete the. Jab unhon ne dekha ke Musalman is qisam ke mamlaat ko kaise handle karte hain, to unhon ne apna rawaiyya badal liya.

Islam azadi dene, zulm khatam karne aur unhein insaan banane ke liye aaya. Yeh French aadmi likhta hai ke ek ilaqa aisa bhi tha jahan log saal mein sirf aik ya do martaba hi nahate the. Yeh koi rasam ya aqeeda tha—mujhe yaad nahi ke us ne kya kaha. Jab unhon ne Musalmanon ko din mein paanch martaba wudoo karte aur baqaidgi se ghusal karte dekha, to un par gehra asar pada. Musalmanon ne unhein safai sikhayi, aik doosre se rawaiyya kaise rakha jata hai yeh sikhaya, aur rehmat ka dars diya.

Yeh parhna hairat angez hai ke us daur mein Musalmanon ne streetlights lagayi hui thin. Yeh bhi hairat ki baat hai ke Musalman Andalus ki bari shahrahon ko phoolon aur darakhton se sajate the. Yeh sab apni bulandi par tab pahuncha jab Abdur-Rahmaan an-Naasir ne qiyadat sambhali. Woh bahut maqbool aur taqatwar ho gaya aur har shakhs par us ka asar tha.

Hatta ke 1961 mein, us ki wafat ke aik hazaar saal poore hone par, ghair-Muslimon ne bhi us ki kamyabiyon aur karnamon ko celebrate kiya jo poore region par chha gaye the—us ki izzat aur ehtiram mein. Bahut se Musalman to yeh bhi nahi jaante ke yeh shakhs kaun tha. Afsos ki baat yeh hai ke hamari roshan Ummah ki virasat bhula di gayi hai, aur yahi baat shikast-zada soch aur ghulami qubool karne wali buzdili ko janam deti hai.

Qurtubah (قرطبة) mein aik library thi jo duniya ki sab se bari library thi—us mein aadha million kitaabein maujood thin, jab ke us waqt na copy machines thin aur na printers. Agar is se bari koi library hoti to woh Iraq mein hoti—jo bhi Musalmanon ki thi aur Baghdad mein Musalmanon ke zair-e-hukmrani thi.

Wohi library thi jahan Tartar aaye aur kitaabon ko Dijlaj (دجلة) ke darya mein phenk diya, yahan tak ke Dijlaj ka rang hi badal gaya. Al-Qaahirah (القاهرة) mein Daar al-Hikmah bhi thi—ek aur bahut bari library. Us zamane mein yeh teen hi badi libraries thin, lekin Qaahirah wali library tareekh mein gum ho kar reh gayi.

Jab crusaders Andalus mein daakhil hue, to unhon ne sab se pehla kaam kitaabon ko jalana kiya. Jab unhon ne Andalus par qabza kiya, to Islam se nafrat rakhne wale aik bishop ne Qurtubah ke public square mein assi hazaar kitaabein ikatthi kar ke aik hi din mein jala di. Phir 646 Hijri mein, baqi reh jane wali Musalmanon ki kitaabein bhi jala di gayin.

Kyun? Is liye ke unhein yaqeen tha ke yahi cheez is Ummah ko buland karti hai—ilm, aur khas taur par Sharee'ah ka ilm aur Islami uloom. Jab tak yeh ilm is

Ummah ke paas rahe ga, yeh Ummah mazboot rahe gi. Unhon ne socha ke kitaabein jala kar Ummah ko is ilm se aur apni jarron se kaat denge.

Unhein kya pata tha ke Ummah ka naqsha hamare dilon mein hai—jahan tak woh kabhi nahi pohanch sakte. Yeh sirf siyahi aur kaghaz mein nahi, balkay hamare dilon mein mehfooz hai.

Waqt ke sath Musalman gumraahi ka shikar hone lage. Un ta'aleemat se door ho gaye jin ki wajah se Allah ne unhein fatah di thi. Qur'an, Bukhari aur Muslim yaad karne aur ilm mein muqablay se, ab larkiyon par muqablay shuru ho gaye. Allah ke gharon aur Halaqaat ko bharne ke bajaye, ab wahan makri ke jaalay pad gaye, aur clubs aabaad hone lage.

Ab aik aisi nasal paida ho gayi jismein Tawheed, Walaa' aur Baraa', Fiqh aur Islami uloom ki kami thi. Is kami ne Andalus ki Islami Ummah ko baant kar baees (22) badshahon mein taqseem kar diya—bilkul aaj ke Muslim world ki tarah. Mera khayal hai aaj bhi baees hi hain, to soorat-e-haal wohi hai.

Andalus ke hukmranon mein se aik Ibn al-Ahmar tha. Us ne apne muqable mein apne Musalman bhai Ibn Hud ke khilaaf ghair-Muslimon ko madad ke liye bula liya. Jawab mein Ibn Hud ne un ghair-Muslimon ko apni tees qila'band jagahen de di taa ke woh Ibn al-Ahmar ke khilaaf us ka sath dein.

Spain ka aakhri badshah (Abu Abdullah as-Sagheer) ne aik Musalman lashkar ko roka jo Maalqah (مالقة) ke ilaqe ki taraf ja raha tha taa ke wahan gheray mein aaye Musalmanon ki madad kar sakein. Jab crusaders ne Musalmanon ko shikast di—kyun ke us ne madadi lashkar ko roka tha—to unhon ne aik masjid ko church mein tabdeel kar diya.

Abu Abdullah as-Sagheer ne unhein fatah par mubarakbaad ka khat likha. Us ne samjha ke woh un ke saath point score kar raha hai aur unhon ne bhi use waaday kiye, is liye us ne socha ke woh use hukmrani par barqarar rakhenge. Us ka khayal tha ke izzat aur fatah isi tarah hasil hoti hai—aur yahi dilon ki bimaari hai.

"Tum un logon ko dekhte ho jin ke dilon mein bimaari (nifaq) hai, woh un se dosti mein jaldi karte hain, yeh kehte hue: 'Humein dar hai ke kahin hum par koi museebat na aa jaye.'" (Surat al-Maa'idah: 52)

Us ne apni kamyabi dushman ke haath mein apne bhaiyon par bharosa chhor kar talashi. Use kuch arsay ke liye kamyabi mili, lekin jab tum Allah ke siwa kisi aur mein izzat dhoondte ho, to anjaam yaqini zillat hota hai.

Jaise hi unhon ne us se faida utha liya aur use yeh ghalat fehmi di ke woh barqarar rahe ga, unhon ne us ke khilaaf rukh kar liya aur us ka ilaqa cheen liya. Abu Abdullah as-Sagheer (Spain ka aakhri badshah) ne Ghurnaatah (غرناطة – Granada) ka aakhri qila crusaders ke hawale kar diya.

Phir woh apni maa ke paas gaya jo ro rahi thi, to us ki maa ne woh mashhoor jumla kaha:

"Us saltanat par ro jo tum mard ban kar bacha na sake."

Andalus aik qabza shuda sarzamin hai, bilkul jaise Falasteen aik qabza shuda sarzamin hai. Andalus ke mashhoor sha'ir Abul-Baqaa' ar-Rundi ne Andalus par aik lambi nazm likhi. Us ne bayan kiya ke Andalus kaisa tha—wahan ka ilm, us ki khoobsurti, aur kaise poori duniya wahan ilm hasil karne aati thi.

Us ne yeh bhi likha ke crusaders ne kaise qatl-e-aam kiya, Ummah ke ghaddar kaise the, Musalman aik doosre ko kaise nazarandaz kar gaye, aur kaise jawan aur khoobsurat larkiyon ki ismat dari crusaders ne paamaal ki.

Aakhir mein, nazm ke ikhtitam par woh kehta hai:

"Is manzar par dil gham se pighal jata hai—agar us dil mein zara si bhi Islamiyat ya imaan ho!"

Jis cheez ki wajah se Allah ne Hijrah ke baees saal baad unhein fatah di thi—yani Allah ki rassi ko mazbooti se thamna—jab unhon ne use chhor diya, to woh Ramadhaan ke mahine mein hi shikast kha gaye.

I’tikaaf

Aaiye un chand Fiqh ke nuqaat par baat karein jin ke baare mein mujh se sawal kiye gaye, aur haqeeqat mein yeh is mauzoo par milne wale sab se aham sawalat hain.

Kya poore das din karna zaroori hai?

Insaan in mein se kuch din bhi kar sakta hai. Misaal ke taur par agar kisi ke paas job hai, woh paanch din ke liye I’tikaaf mein baithta hai, phir achanak use kaam ke liye bula liya jata hai. To Inshaa Allah use un paanch din ka ajr mil jaata hai. Phir jab woh apna kaam khatam kar leta hai, to wapas aa kar nayi niyyat ke saath dobara I’tikaaf shuru kar sakta hai. Behtareen yahi hai ke poore das din kiye jayein, lekin agar koi kuch din kare, ya hatta ke sirf paanch minute ke liye bhi kare, to woh bhi qabool hai.

Is mauzoo par Imaam Ash-Shaafi’ee ne farmaya ke is maamle mein tum khud apne ameer (leader) ho, jo tum chaho woh kar sakte ho. Tum chaaho to I’tikaaf jari rakho aur chaaho to chhor do, is mein koi gunaah nahi. Fath al-Baari mein Ibn Hajar ne kaha ke jab tak kisi ne Nathr (نذر) yani mannat na maani ho, woh apna I’tikaaf tod bhi sakta hai aur jab chahe dobara shuru kar sakta hai. Mannat se murad yeh hai ke koi kahe: “Ai Allah! Agar Tu mujhe yeh ata kare to main das din ka I’tikaaf karunga” ya “teen din ka I’tikaaf karunga.” Jab koi aisi mannat maan leta hai, to woh us par Fardh ho jati hai aur phir use zaroor poora karna hota hai.

I’tikaaf ki minimum muddat kya hai?

Hanaabilah kehte hain ke din ka koi hissa kaafi hai. Hanafiyyah kehte hain ke koi bhi waqt kaafi hai. Shaafi’iyyah kehte hain ke jitna waqt aadmi Rukoo’ mein guzarta hai, utna bhi kaafi hai. Yani Rukoo’ ke ek, do ya teen minute bhi I’tikaaf ke liye kaafi hain. Jab aap Masjid mein I’tikaaf ki niyyat ke saath daakhil ho jaate ho, to woh I’tikaaf ho jata hai. Chaahe teen minute ho, ek din ho, do din ho ya ek mahina ho. Sirf Maalikiyyah ne is ko ek din aur ek raat tak mehdood kiya hai, lekin asal baat wahi hai jo baqi teen Imaamon ne bayan ki ke I’tikaaf ke liye koi muqarrar waqt ki had nahi, aur Masjid mein guzara gaya koi bhi kam se kam waqt kaafi ho sakta hai.

Jab main bachcha tha to hum Rasool Allah ﷺ ki Masjid jaya karte the. Main Qur’an wahi hifz karta tha aur wahi par maine Qur’an hifz kiya. Hum lagataar chaar saal chhe mahine tak har raat ‘Asr se ‘Ishaa tak jaya karte the. Mujhe yaad hai ke sirf ek din hum nahi ja sake, jab Masjid mein pani bhar gaya tha, kyun ke us zamane mein zyada tez baarish ka munasib intezaam nahi hota tha. Jab hum

'Asr se 'Ishaa tak Masjid mein jaate, to mere walid mujhe hamesha yaad dilate aur kehte: "Jab Masjid mein daakhil ho to dil mein I'tikaaf ki niyyat kar lo." Agar tum Maghrib se 'Ishaa tak Masjid mein raho aur I'tikaaf ki niyyat kar lo, to tumhein us ka ajr milta hai. Do log ek hi waqt Masjid mein daakhil hote hain aur ek hi waqt nikalte hain, lekin un mein se ek ko I'tikaaf ka ajr milta hai aur doosre ko nahi. Is ki wajah yeh hai ke ek ne I'tikaaf ki niyyat ki hoti hai aur doosre ne nahi.

Lekin I'tikaaf ka poora faida us waqt hota hai jab aadmi tanhaai ikhtiyar kare aur duniya se apna ta'alluq kaat le. Apna mobile phone aur baqi sab cheezein side par rakh de. Dunyawi mashaghal se khud ko alag kar le, siwaaye kisi zaroori baat ke. Zaroori umoor mein baat cheet karne mein koi haraj nahi.

Fiqh ke lihaz se I'tikaaf Sunnat hai. Jis tarah kai log samajhte hain ke Taraweeh sirf Ramadhaan mein Sunnat hai, isi tarah Taraweeh, Qiyaam aur I'tikaaf poore saal Sunnat hain.

I'tikaaf masjid mein hi hona chahiye

Kuch log kehte hain ke agar mujhe tanha rehna hai to main ghar mein hi I'tikaaf kar lunga. Lekin I'tikaaf ke liye Masjid mein hona shart hai. Nabi ﷺ ki azwaaj ne Masjid mein I'tikaaf kiya. Agar ghar mein I'tikaaf jaiz hota, to Rasool Allah ﷺ unhein us ki hidayat dete.

Allah Ta'ala ne farmaya:
"Aur jab tum Masjidon mein I'tikaaf mein ho to apni biwiyon se hum-bistari na karo." (Surah al-Baqarah: 187)

Aur Allah ne yeh bhi farmaya:
"Aur hum ne Ibraheem aur Isma'eel ko hukm diya ke mere ghar (Ka'bah) ko un logon ke liye paak rakhein jo us ka tawaaf karte hain, jo wahan qiyaam (I'tikaaf) karte hain, aur jo ruku' aur sajda karte hain." (Surah al-Baqarah: 125)

Nabi ﷺ ka I'tikaaf bhi Masjid mein hi hota tha. Ghar mein I'tikaaf jaiz nahi, na mard ke liye aur na hi aurat ke liye. Ghar mein ibadat to ki ja sakti hai, lekin use I'tikaaf nahi kaha jata. Ibn Taymiyyah ne apni Fataawa ke pandrahwein jild mein likha hai ke auraton ka I'tikaaf bhi Masjid mein hi hota hai aur unhein ghar se door rehna chahiye.

I'tikaaf ke aadaab

I'tikaaf ke aadaab mein se yeh hai ke aadmi Masjid mein rahe aur baghair zaroorat bahar na nikle, siwaaye zaroori umoor ke jaise bathroom jana. I'tikaaf ke dauran

Masjid mein rehna janaazah ke saath chalne se behtar hai, jab ke janaazah ke saath chalne ka ajr bhi bohot zyada hai. I'tikaaf ke dauran Masjid mein rehna beemar ki iyadat se bhi behtar hai. I'tikaaf ke dauran Masjid mein rehna biwi ke saath ta'alluq se bhi behtar hai. Ghaur karein ke yeh sab kaam apni jagah bohot ajr rakhte hain, lekin I'tikaaf ki halat mein Masjid mein rehna afzal hai.

Zaroori umoor ke liye bahar nikalna jaiz hai, jaise bathroom jana, ghusl karna, kapray lena, ya khana peena lena agar koi la kar na de. Khana la kar Masjid mein hi khaye. Restaurant ya ghar ja kar khana na khaye, jab tak Masjid mein khana mumkin na ho. Aadmi apne ghar walon ya milne walon se baat kar sakta hai, jaise Nabi ﷺ ne Sayyidah Safiyyah se baat ki. Agar mobile phone saath ho to use sirf zaroori kaamon ke liye istemal kare. Khaas taur par behnein, jinhein ghar walon se rabta rakhna hota hai, lekin use sirf zaroorat tak mehdood rakhein.

Kin cheezon se i'tikaaf toot jata hai?

Deen se phir jana (Allah hum sab ko hifazat mein rakhe), auraton ke haiz ke din, hum-bistari, aur baghair zaroorat Masjid se nikalna.

Allah Ta'ala ne farmaya:
"Aur jab tum Masjidon mein I'tikaaf mein ho to apni biwiyon se hum-bistari na karo." (Surah al-Baqarah: 187)

Masjid mein kab Dakhil hon?

Masjid mein daakhil hone ka muqarrar waqt yeh hai jo Imaam Maalik, Anas aur Sufyaan ne bayan kiya hai: ke aadmi Ramadhaan ki beesween (20th) raat Maghrib ke waqt Masjid mein daakhil ho, aur Ramadhaan ke aakhri din Maghrib ke waqt bahar nikle.

I'tikaaf ke sharaait

I'tikaaf ke liye zaroori hai ke banda Muslim ho, Masjid mein ho, aur I'tikaaf ki niyyat ho.
Auraton ke liye apne shohar ya Wali ki ijazat zaroori hai, khaas taur par shohar ki ijazat zyada aham hai. Jis tarah aurat ko Sunnah roza (Siyaam) rakhne ke liye shohar ki ijazat chahiye hoti hai, isi tarah I'tikaaf ke liye bhi ijazat zaroori hai, kyun ke dono Sunnah hain.

Auraton ka I'tikaaf

Bahut si behnein kehti hain ke hum ne suna hai ke auraton ke liye I'tikaaf nahi hai. Yeh baat ghalat hai. Auraton ke liye bhi I'tikaaf Sunnah hai, bilkul mardon ki tarah. Yeh jaiz hai, is par ajr (sawab) hai, aur agar wo kar sakti hain to zaroor karna chahiye, jab tak Fitnah ka khatra na ho.
Kuch Masaajid mein I'tikaaf ke dauran jo harkatein hoti hain, main kehta hoon ke aise halat mein un ka I'tikaaf karna Haraam ho jata hai.

Allah ne farmaya:
"Aur jab tum Masjidon mein I'tikaaf ki haalat mein ho (ya'ni duniya ke kaamon se alag ho kar ibaadat aur du'a ke liye Masjid mein muqeem ho), to apni biwiyon se jima' na karo." (Surat al-Baqarah: 187)

Yeh hukum mardon aur auraton dono ke liye hai, jab tak Fitnah na ho.
Sahih al-Bukhari mein Aishah radhiallahu 'anha se riwayat hai ke Rasoolullah sallallahu 'alayhi wa sallam ne unhein aur Hafsah radhiallahu 'anha ko I'tikaaf ki ijazat di.

Ek martaba Rasoolullah sallallahu 'alayhi wa sallam ne Masjid mein kai khaime (tents) dekhe. Yaad rahe, yeh khaime auraton ke liye privacy ke liye lagaye gaye thay taa ke wo mil-jul na karein.
Aap ﷺ ne unhein hatane ka hukum diya, khud apna I'tikaaf bhi chhor diya, aur aglay maheene us ki qaza ki. Ghor karein: aap ﷺ ne unhein hatane ka hukum diya aur khud bhi I'tikaaf cancel kar diya. Yeh kyun kiya? Is ke peeche wajah thi.

Kuch 'Ulamaa ne kaha ke khaime is liye hatwaye gaye kyun ke Nabi ﷺ ko ghairat aur muqaabla mehsoos hua. Biwiyan aap ﷺ ke qareeb rehna chahti thin, aur yeh qurbat I'tikaaf ke maqsad ke khilaaf thi. I'tikaaf ka maqsad duniya se jitna ho sake alagh rehna hai, aur yahan qurbat ek distraction ban rahi thi. Yeh ek raaye hai.

Doosre 'Ulamaa ne kaha ke auraton ko I'tikaaf se rokna maqsad nahi tha, balkeh Masjid mein itne zyada khaime lag gaye thay ke mardon ke liye apne farz ada karna mushkil ho gaya tha.
Hamare paas Sahih, mustanad aur wazeh Hadith maujood hai ke Rasoolullah sallallahu 'alayhi wa sallam ne Aishah aur Hafsah ko I'tikaaf ki ijazat di, aur isi par amal qaim rahega.

Balkeh is se bhi zyada wazeh aur qati daleel Bukhari aur Muslim mein hai:
Yeh Rasoolullah sallallahu 'alayhi wa sallam ke wisal ke baad ki baat hai. 'Urwah bayan karte hain ke Nabi ﷺ ki biwiyan aap ﷺ ke baad bhi I'tikaaf karti rahi.

Yahi jumhoor (aksariyat) ‘Ulamaa aur tamam Mashhoor Madhaahib ka faisla hai ke I’tikaaf mein aurat aur mard barabar hain.
Bas is baat ka yaqeen kar lein ke ijazat maujood ho aur koi Fitnah na ho.

Ramadhaan ke Aakhri Das Din

Jannah hamare liye apne aap ko musalsal saja rahi hai. Allah ki rehmat hum par lagataar nazil ho rahi hai aur insaan ke liye zaroori hai ke woh ghaflat se nikle, jaag jaye aur poori tayyari ke saath aage badhe. Allah subhaanahu wa ta'aala ki rehmat ka hissa hai ke Us ne Ramadhaan ke sab se behtareen din aakhri das din bana diye. Yeh woh din hain jahan aap apne jismi aaraam mein se kuch kam kar ke apni roohani zarooriyat ko ghiza dete hain. Aap apne jism ke aaraam mein se kuch kam kar ke apni rooh ko sukoon dete hain.

Al-Bukhari aur Muslim ne Aishah radhiallahu 'anha se riwayat kiya hai ke Ramadhaan ke aakhri das dinon mein Rasoolullah sallallahu 'alayhi wa sallam apni biwiyon ko raat ke waqt jaga dete the. Kya khana pakwane ke liye ya apni zaroorat ke liye? Nahi, balki unhein jaga dete the aur phir khud poori tarah ibaadat mein mashghool ho jaate the, taake woh bhi ibaadat kar saken. Muslim ki ek riwayat mein hai ke Rasoolullah sallallahu 'alayhi wa sallam aakhri das dinon mein saal ke baqi tamam dinon ke muqable mein zyada mehnat aur koshish ke saath ibaadat karte the. Bukhari mein Aishah radhiallahu 'anha farmati hain ke jaise hi Ramadhaan ke aakhri das din shuru hote, Nabi sallallahu 'alayhi wa sallam apni kamar kas lete, poori raat namaz padhte aur apne ghar walon ko bhi namaz ke liye jagaaye rakhte. Kamar kas lena is baat ki taraf ishara hai ke koi shakhs poori tayyari ke saath daud lagane aur aage badhne wala hai. Woh kamar is liye kas leta hai ke woh tezi se daud sake aur aage badh sake. Kis cheez mein? Ibaadat mein.

Kuch aur 'Ulamaa ne kaha ke is ka matlab yeh hai ke aakhri das dinon mein Nabi sallallahu 'alayhi wa sallam apni biwiyon se ta'alluq bhi nahi rakhte the. Woh un dinon mein un ke qareeb nahi jaate the, balki poori tarah ibaadat mein mashghool rehte the aur un ke paas itna waqt hi nahi hota tha. Yeh Sufyaan ath-Thawri ka qaul hai aur yeh zyada durust rai hai, kyun ke doosri riwayat mein Nabi sallallahu 'alayhi wa sallam ke baare mein yeh bayan hua hai:
Ke Nabi sallallahu 'alayhi wa sallam ne apna bistar lapet liya aur apni biwiyon se alag rehne lage. Hum yeh nahi keh rahe ke yeh haraam tha, lekin woh aakhri das dinon mein itne mashghool hote the ke un raaton mein apni biwiyon se ta'alluq nahi rakhte the.

Ibn Rajab rahimahullah ne farmaya ke Nabi sallallahu 'alayhi wa sallam Ramadhaan ki pehli bees raaton mein apni biwiyon ke saath woh sab kuch karte the jo jaaiz hai. Lekin aakhri das raaton mein woh ibaadat mein itne pur-azm aur itne mutawajjih ho jaate the ke un se bhi ta'alluq nahi rakhte the. Agar yeh haal Nabi sallallahu 'alayhi wa sallam ka tha, jo Allah se sab se zyada darne wale the, jin ke pichhle, maujooda aur mustaqbil ke gunah maaf kar diye gaye, aur jo Allah ke sab se mehboob bande the, to phir hum kya kahen jin ke gunahon ki maafi ki

koi zamaanat nahi? Humein un ki pairwi karni chahiye aur un ki pairwi na karna na-insaafi hai. In maamlaat mein, jahan tak mumkin ho, Nabi sallallahu ‘alayhi wa sallam ki pairwi na karna apne aap se dhoka dena hai. Aise mubarak mauqon se faida na uthana apni hi nafs ke saath bewafai hai. Agar koi shakhs in dinon mein bhi faida uthana taalta rahe, to phir bataye ke woh kaun se din hain jin mein woh faida uthayega? Jab qabr mein hoga aur jab bohot dair ho chuki hogi?

Ibn Rajab al-Hanbali ne kaha ke Nabi sallallahu ‘alayhi wa sallam aakhri das dinon mein woh amal karte the jo saal bhar mein kabhi nahi karte the, jaisa ke Hadith mein aaya hai. Woh kya karte the? Woh raat ko namaz padhte the, Dhikr karte the aur Qur’an ki tilawat karte the. Aap jis qisam ki ibaadat se rahat mehsoos karte hain aur jo aap ko Allah ke qareeb karti ho, woh karein. Dhikr? Dhikr karein. Qur’an ki tilawat? Qur’an padhein. Namaz aur Qur’an? Woh bhi karein. Log aksar poochte hain ke sab se behtareen amal kaunsa hai? Allah ne ibaadat ki bohot si soortein is liye di hain kyun ke Woh insaan ki fitrat ko jaanta hai. Kuch amaal kuch logon ko zyada pasand aate hain aur kuch doosron ko. Misal ke taur par rak’aat mukhtalif hoti hain, do, teen aur chaar rak’aat; kuch namazain aahista hoti hain aur kuch buland awaaz se. Kuch ibaadaat doosri ibaadaat ke saath judi hoti hain aur kuch apne aap mein mukammal hoti hain. To phir sab se behtareen amal kya hai? Wohi amal jo aap ko sab se zyada rahat de aur Allah ke saath aap ke ta’alluq ko mazboot kare.

Laylat al-Qadr ki raat ke liye kuch khaas du’aein bhi hain, jin par hum ek alag bayan mein baat karenge. In raaton mein apne ghar walon ko jagana bhi Sunnat hai. Yeh aakhri das raaton ki ek khaas baat hai. Sufyaan ath-Thawri ne kaha ke jab aakhri raaten shuru ho jaayen to aadmi apne ghar walon ko jagaaye taake woh us ke saath namaz padhein ya apni alag namaz ada karein. Sirf is amal par bhi aap ko ajr milta hai. Aur kya karte hain? Aap Laylat al-Qadr ki talaash karte hain, aur is par hum Inshaa Allah ek alag bayan denge.

Ibn Battaal ne kaha ke Ahaadith is baat ki daleel hain ke Ramadhaan mein I’tikaaf karna Sunnat hai aur Ramadhaan ke ilawa bhi Sunnat hai. Yeh un Sunnaton mein se ek hai jo chhor di gayi hain, aur jitni zyada aap chhori hui Sunnat ko zinda karte hain utna hi zyada ajr milta hai, kyun ke aap ek Sunnat ko zinda kar rahe hote hain, jaise hum ne kuch chhori hui Ibaadaat ka zikar kiya. Ibn Mundhir aur Shihaab ne kaha ke yeh hairat ki baat hai ke Musalmaanon ne I’tikaaf ko chhor diya, jab ke Nabi sallallahu ‘alayhi wa sallam ne Madinah aane ke baad se apni wafat tak kabhi I’tikaaf chhora hi nahi. Abu Hurayrah aur Aishah radhiallahu ‘anhuma se bhi riwayat hai ke Nabi sallallahu ‘alayhi wa sallam har saal I’tikaaf karte rahe, hatta ke aap ki wafat ho gayi. Aap pehle Ramadhaan ke pehle das din I’tikaaf karte, phir doosre das din I’tikaaf kiya, aur phir aakhri das din I’tikaaf karte aur us ke baad hamesha aakhri das dinon mein hi I’tikaaf karte rahe. Yeh Nabi sallallahu ‘alayhi wa sallam ki Sunnat hai jo aap ki wafat tak rahi.

Haqeeqat yeh hai ke Ramadhaan mein I'tikaaf Nabi sallallahu 'alayhi wa sallam ke liye itna aham tha ke jab kabhi aap se reh gaya to aap ne agle mahine Shawwaal ke pehle das dinon mein us ki qaza ada ki. Jis saal aap ki wafat hui us saal aap ne bees din ka I'tikaaf kiya. Ibn Hajr ne kaha ke is ki wajah yeh thi ke us se pehle saal aap safar mein the aur I'tikaaf reh gaya tha, is liye agle saal us ki qaza ki. Nabi sallallahu 'alayhi wa sallam Laylat al-Qadr ki talaash mein I'tikaaf karte the.

I'tikaaf ka matlab hai ke aap har cheez aur har shakhs se alag ho kar sirf Allah se ta'alluq jor lein. Aap ko Allah se ta'alluq jorna hota hai. Jitna zyada insaan Allah ko pehchanta hai, Us se muhabbat karta hai aur Us ka shauq rakhta hai, utna hi zyada use Allah ke saath tanha rehna pasand hota hai. Salaf mein se ek buzurg jo apne ghar mein kaafi waqt tanhaai mein guzaarte the, un se poocha gaya: kya aap ko ghar mein tanhaai mehsoos nahi hoti? Unhon ne jawab diya: main tanha kaise mehsoos kar sakta hoon jab main us Zaat ke zikr mein rehta hoon jo mujhe yaad karta hai. Yeh ek rabt hai, ek guftagu hai aur ek bandhan hai. Allah ke saath aap ka ta'alluq seedha dil se juda hota hai aur I'tikaaf is dil ki paakizgi hai.
Roza khane, peene aur jinsī ta'alluq se hifazat hai. I'tikaaf zyada bolne, zyada sone se hifazat hai aur doston, ghar walon aur un tamam cheezon se doori hai jo thodi si bhi tawajjuh bhatka dein. Kis cheez se bhatka dein? Allah ki mukammal ita'at aur Us se gehre ta'alluq se. I'tikaaf ka matlab hai ke poori duniya ko apni peeth ke peeche chhor do taake aap Allah ki taraf tezi se badh sako.

Aaj log Masaajid mein I'tikaaf ke liye jaate hain aur I'tikaaf ka maqsad hi khatam kar dete hain. Woh wahan ja kar baithak aur baatein karte hain aur yeh I'tikaaf ke maqsad ko khatam kar deta hai. Aap apne ghar walon se is liye door hote hain taake baatein na karein aur koi dunyawi ta'alluq na rahe. Aap dunyawi maamlaat ko apni peeth ke peeche chhor dete hain, woh cheezein jo aap ko apna muhasiba karne se rokti hain aur jo aap ko Allah se door rakhti hain. I'tikaaf ka matlab hai ke jitna mumkin ho dunyawi rishton aur mashghuliyat se khud ko alag kar lena aur kuch waqt ke liye Allah ki taraf mutawajjih ho jana, aur woh bhi sab se behtareen jagah par, ya'ni Allah ke gharon mein.

"Un gharon (masjidon) mein jinhein Allah ne buland karne ka hukm diya hai aur jin mein Us ka Naam subah aur shaam zikr kiya jata hai." (Surat an-Noor: 36)

Imaam Ahmad ne khaas taur par kaha ke mominon ke liye behtar hai ke woh logon se milna julna chhor dein, chahe taleem dene ke liye ho ya naseehat karne ke liye hi kyun na ho. Tanha raho, Allah se ta'alluq joro aur apni taraf palat aao. Aap dekhte hain ke jo log jail mein rahe, khaas taur par jo tanha qaid mein rahe, un ke zindagi ke behtareen lamhe woh hote the jab woh apni kothri mein Allah

ke saath guftagu mein mashghool rehte the. Allah se tanhaai mein haqeeqi guftagu ka jo maza hai us ka koi muqabla nahi. Jo kisi se muhabbat karta hai woh us ke saath tanha rehna pasand karta hai, yeh ek haqeeqat hai. Jo waqai Allah se muhabbat karta hai us ko Allah ke saath tanha waqt chahiye hota hai. Isi se aadmi khud se poochta hai ke kya main waqai Allah se muhabbat karta hoon? I'tikaaf dil ki training hai ke woh mukammal taur par Allah ki taraf mutawajjih ho jaye. I'tikaaf makhlooq se har qism ka rabt kaat kar Khaliq se rabt jorne ka naam hai.

In raaton se faida uthao. Yaad hai jab hum ne kuch Salaf ka zikar kiya tha? Jab woh jawaan the to kehte the: hum ghodon ki tarah hain jo ibaadat mein tezi se daud kar manzil tak pohanchna chahte hain. Yeh baat unhon ne jawaani mein kahi, na ke zindagi ke aakhri dinon mein. Ab Ramadhaan ke aakhri das dinon ke liye tayyar hone ka waqt hai. In dinon mein poori tezi se daudo. Namaz mein daudo, hamd-o-tasbeeh mein daudo, Qur'an mein daudo, sadaqah mein daudo aur har us ibaadat mein daudo jo Qur'an aur Sunnat se sabit ho. Yeh aakhri raaten ek aisi raat ko apne andar samete hue hain jo hazaar raaton se behtar hai, jis mein Qur'an nazil hua. Apne aaraam aur neend mein se waqt nikalo, susti par qaboo pao aur khuzo' ke saath kharay ho jao. Apni rooh ko buland karo, susti ko dafan kar do aur Sahaabah se muqaabla karo, taake jab Inshaa Allah Jannah mein un se mulaqat ho to woh pehchan lein ke un ke baad aise log chhor kar aaye jo un ki tarah ibaadat karne wale the, ya'ni raaton ke raahib. In aakhri 10 dinon ko pehle 20 dinon jaisa na hone do. Ramadhaan ko apne aam dinon jaisa na banao aur aakhri 10 dinon ko pehle 20 dinon jaisa na rehne do, balki ibaadat mein sabqat le jao.

Mahine ka aksar hissa guzar chuka hai. Koi nahi jaanta ke aap agle Ramadhaan tak zinda rahenge ya nahi, ya shayad aap ek andheri qabr mein hon jahan baen, daen, upar aur neeche har taraf mitti hi mitti hogi. Do tihai lagbhag guzar chuka hai aur bijli ki raftaar se guzar gaya, aur isi tarah aap ki zindagi bhi guzar jaayegi. Nek log bhi guzre hue dinon par afsos karte hain aur badkaar bhi. Nek is baat ka afsos karte hain ke unhon ne zyada amal kyun na kiya, aur badkaar is baat ka afsos karte hain ke unhon ne in lamhon mein Allah ki taraf rujoo kyun na kiya. Allah ki ibaadat mein tezi se aage badho, Allah tumhari taraf aur tez aayega.

Laylat al-Qadar (Taqdeer ki Raat)

Kal main ne Ramadhaan ki aakhri das raaton ke bunyaadi pehlu bayan kiye the aur jaan-boojh kar ek bahut hi aham mauzoo ki tafseel chhor di thi, aur woh Taqdeer ki Raat (Laylat al-Qadar) hai. Main ne chaha ke is par alag se baat ki jaye, kyun ke yeh aisi cheez hai jis par aakhri das raaton se pehle baat karna zaroori hai, taake aap is ke liye tayyari kar saken.

Ramadhaan mein aap ko bahut se mauqay mil chuke hain, aur yeh un mein se aakhri mauqon mein se ek hai.
Jaisa ke hum ne pehli khwatir mein kaha tha: Yeh aakhri mauqa hai, Taqdeer ki Raat (Laylat al-Qadar).

Laylat al-Qadar ki Ahmiyyat

Is raat ke baare mein Qur'an ki poori ek Surah naazil ki gayi jo paanch aayaat par mushtamil hai, aur us ka naam bhi isi raat par rakha gaya. Phir agar aap Surat ad-Dukhaan ke aaghaz ko dekhein, to us mein taqreeban chaar se chay aayaat Laylat al-Qadar ke baare mein hain. Is tarah Qur'an mein taqreeban gyarah aayaat aur ek poori Surah sirf is ek raat ke baare mein baat karti hai, ya'ni Taqdeer ki Raat.

Yeh koi aam raat nahi hai, balki yeh woh raat hai jis mein Qur'an naazil hua.

Beshak hum ne es Qur'an ko Laylat al-Qadar mein naazil kiya. (Surah Al-Qadr :1)

Hum ne is Qur'an ko ek barkat wali raat mein naazil kiya, (Yaani Laylat al-Qadar mein jo Ramadhaan ke mahine mein hai). (Surah Ad-Dukhan:3)

Ab sawal yeh hai ke es ka naam Laylat al-Qadar kyun rakha gaya?

Is ki do wajahen hain, ya dono ikatthi ho sakti hain. Yeh lafz "Qadar" se aata hai, jo Arabic mein qeemat aur ahmiyyat ke liye aata hai.

Taqdeer ki Raat bahut zyada qeemti aur ahmiyat wali hai, aur In Shaa Allah hum es ki qeemat par baat karenge.

Doosri wajah yeh hai ke Qadar ka matlab taqdeer hota hai, ya'ni is raat aap ki taqdeer likhi jati hai.

Koi kahega: yahan ruk jaiye, aap mujhe confuse kar rahe hain.

Aik taraf aap kehte hain ke yeh taqdeer aasman aur zameen ki paidaish se pachaas hazaar saal pehle likhi ja chuki thi, aur ab aap keh rahe hain ke yeh Taqdeer ki Raat mein likhi jati hai?

Baat asal mein yeh hai ke taqdeer pachaas hazaar saal pehle likh di gayi thi, lekin is khaas raat mein us saal ke kaamon ki zimmedari farishton ko di jati hai.

Us raat mein har hikmat wala maamla muqarrar kar diya jata hai.

Poore saal ke kaam farishton ko de diye jate hain — kaun marega, kaun maal-daar hoga aur kaun ghareeb ho jayega.

Kuch log is raat chalti phirti laashen hote hain.

Aur tumhein kya maloom ke Laylat al-Qadar kya hai? Laylat al-Qadar hazaar mahino se behtar hai. (Surah Al-Qadr:2-3)

Aey bhaiyo aur behno, yeh tumhari raat hai.
Woh raat jis mein aap chand ghante Allah ki ibaadat mein guzarte hain, lekin badle mein 83 saal se zyada ki ibaadat ka ajr milta hai.

Ab batao, kya tum jaante ho ke Laylat al-Qadar kya hai?

Allah ki qasam batao, kya woh shakhs dhokhe mein nahin raha jo is raat ki barkaton se mehroom reh gaya? Kya us ne apne upar zulm aur na-insaafi nahin ki jo is raat ko bekaar ya haraam mehfilon aur majlison mein guzaar deta hai? Us aaraam-talab neend ko chhor do. Is khaas raat mein khaas taur par susti aur kaahili ki taraf mat jhukna. Apne Rab ke saamne aajizi ke saath apne qadam mazboot jamao aur 83.33 saal ke barabar ajar hasil karo. Koi aqalmand insaan is mauqe ko zaya nahin karta.

Es raat farishte aur Rooh (Jibreel) Allah ke hukm se har qism ke faislon ke saath utarte hain. (Surat al-Qadar: 4)

Sahih Hadith, Sahih al-Jaami' aur doosri kitaabon mein aata hai ke farishte zameen ke patharon ki tadaad se bhi zyada utarte hain aur Jibreel bhi un ke saath nazil hotay hain. Kitni khoobsurat baat hai, kya tum ne is ka tasawwur kiya? Yehi is raat ke sukoon ki wajah bayan karta hai. Jibreel, woh farishta jo Nabi sallallahu 'alayhi wa sallam ke inteqaal ke baad neeche aana band ho gaya tha, ab is intehai khaas mauqe par dobara utarta hai. Farishte behtareen cheezon se muhabbat rakhte hain, khaas taur par ibaadat se. Woh aise ibaadat guzaar hain jo kabhi Allah ki na-farmani nahin karte.

Woh Allah ke diye hue hukmon ki na-farmani nahin karte, balki wahi karte hain jo unhein hukm diya jata hai. (Surat at-Tahreem: 6)

Un ke liye wahan al-Bayt al-Ma'moor hai jahan woh ibaadat karte hain. Un ki raaten aur din ibaadat mein guzarte hain, lekin is raat woh zameen par aate hain. Is raat zameen par ibaadat karna unhein zyada mehboob hota hai, is raat ki qadr aur ahmiyat ki wajah se. Farishte is raat ke liye aasman chhor kar zameen ka safar karte hain, jab ke kuch log is mauqe se bach kar gunahon ki tareeki ki taraf safar kar lete hain.

Salaamti hi salaamti hoti hai, subah ke tuloo' hone tak. (Surat al-Qadar: 5)

Laylat al-Qadar ki nishaniyan

Is raat mein poora sukoon hota hai aur yeh is raat ki ek nishani hai. Is baare mein bahut si sahih ahadith aati hain aur bahut si ghair-sahih riwayaat bhi log bayan karte hain; hum kuch ka zikr karenge. Kuch nishaniyan raat ke dauran zahir hoti hain aur kuch agle subah hoti hain. Is silsile mein jo baat sahih hai woh Imaam Muslim ne Abu Hurayrah radhiallahu 'anhu se riwayat ki. Unhon ne kaha ke hum Laylat al-Qadar ka tazkara kar rahe thay, jab Nabi sallallahu 'alayhi wa sallam ne suna to farmaya: kya tum mein se koi us raat ko yaad karta hai jab chaand nikla aur woh thali ke tukray jaisa tha (aadha chaand)? Yeh pehli nishani hai, aur is ke ilawa bhi doosri ahadith hain.

Abu Dawood at-Tayaalisi, al-Bazzaar aur Musnad Ahmad ne 'Ubaadah ibn as-Saamit se riwayat ki hai ke Nabi sallallahu 'alayhi wa sallam ne farmaya: Laylat al-Qadar ek saaf aur roshan raat hoti hai, goya us mein poora chamakta hua chaand ho. Is lafz par ghour karo. Raat roshan hoti hai aur dekho ke farmaya goya chamakta hua chaand ho. Is raat ki roshni chaand se nahin hoti, balki yeh woh Noor hota hai jo Allah is raat mein daal deta hai aur farishton ke utarne ki wajah se hota hai. Roshni kisi aur cheez se hoti hai, yani farishton ke aane-jaane aur Allah ke daale hue Noor se. Hadith yeh bhi batati hai ke yeh raat pur-sukoon aur itmiinaan wali hoti hai, na zyada thandi hoti hai aur na zyada garm, aur is subah koi shihabi sitara bhi nahin girta. Yeh Laylat al-Qadar ki kuch nishaniyan hain.

Kuch 'ulama ne kaha ke is raat hawaen bilkul thehr jaati hain, kuch ne kaha ke koi khwaab dekh sakta hai, kuch ne kaha ke is raat ibaadat aur salah mein ek khaas mithaas mehsoos hoti hai. Yeh kuch mo'tabar 'ulama ke aqwaal hain. Kuch log kehte hain ke is raat kutte bhonkte nahin, lekin yeh bilkul ghalat baat hai; is par koi daleel nahin aur yeh baatil hai.

Yeh is raat ki kuch nishaniyan hain. Ab is ke baad kya hota hai? Agli subah sooraj safed hota hai aur us ki kirnen nahin hotin. Ibn Hajr aur doosron ke mutabiq, in

nishaniyon ke zariye is raat ko theek-theek pehchana ja sakta hai. At-Tabari aur Ibn al-’Arabi ne kaha ke har shakhs ko is raat ka ajar milta hai, chahe woh is raat ko pehchan sake ya na pehchan sake. Agar tumhein pata bhi na ho, tab bhi ajar milta hai. Kuch ‘ulama, jin mein Ibn Hajr bhi shamil hain, ne yeh kaha ke poora ajar paane ke liye nishani dekhna zaroori hai, warna aam din ka ajar milta hai. Is raaye ke mutabiq sirf wahi log hazaar maheenon ka ajar paate hain jo nishani dekh lein. Yeh dono raayon mein se kamzor raaye hai, balkeh bahut kamzor hai. Jo bhi Allah ki ibaadat karta hai aur woh raat Laylat al-Qadar nikal aati hai, chahe us ne nishani dekhi ho ya na dekhi ho, Inshaa Allah Ta’ala use poora ajar milega.

As-Subki aur doosre ‘ulama ne mashwara diya ke agar koi shakhs is raat ko pehchan le (nishani dekh le), to use chahiye ke kisi ko na bataye, kyun ke yeh us momin ke liye ek karaamah hoti hai aur ise chhupa kar rakhna chahiye. Kyun? Riyaa (dikhawa) aur hasad se bachne ke liye, jaise ke Surat Yusuf ki is aayat mein hai:

Unhon ne kaha: “Ai mere bete! Apna khwaab apne bhaiyon ko na batana, kahin woh tumhare khilaaf koi saazish na kar lein. Beshak Shaytaan insaan ka khula dushman hai.” (Surat Yusuf: 5)

Jab Yusuf ne acha khwaab dekha to Ya’qoob ne nahin chaha ke woh apne bhaiyon ko bataye. Ek aur wajah yeh bhi hai ke tumhara waqt zaya na ho. Tum logon ke paas ghoom ghoom kar yeh kehte rehte ho ke maine yeh nishani dekhi, woh nishani dekhi, aur mujhe yaqeen hai ke yahi raat hai; jab ke tumhein chahiye ke apne aap ko ibaadat mein mashghool rakho

Laylat al-Qadar ki Theek Raat Maloom Nahin Hai

Ab jo sawal har saal sab log poochte hain, woh mash-hoor Hadith ke baare mein hai jab Nabi ﷺ Sahaba ko batane ke liye nikle ke Laylat al-Qadar kaunsi raat hai. Aap ﷺ unhein theek raat batane wale thay, lekin phir aap ne do logon ko jhagadte hue dekha aur aap bhool gaye. Aap ﷺ ne farmaya: main tumhein batane aaya tha lekin main bhool gaya. Yeh Allah ki rehmat hai aur Nabi ﷺ ki bhi rehmat hai ke humein yeh raat maloom nahin. Yeh Allah ki rehmat hi hai ke Us ne apne Rasool ﷺ ko bhula diya aur humein na bataya. Kaise yeh rehmat hai? Ji haan, yeh rehmat hi hai.

Agar humein yeh raat maloom hoti to main sab se pehla hota jo poora Ramadhaan chhor deta, sirf us raat ka intezar karta, thori si ibaadat karta aur phir so jata. Lekin Nabi ﷺ ne farmaya ke yeh un das raaton mein se ek hai, taake tum un das raaton se zyada sawab kama sako. Phir isay aur mehdoood kar diya ke yeh un das raaton ki taaq raaton mein se ek hai. Mere saath yeh tasawwur karo ke agar yeh saal ki teen sau pansaṭ (365) raaton mein se ek bhi hoti, tab bhi isay talaash karna qabil-

e-qadr hota. Agar kaha jata ke yeh 365 raaton mein se ek raat hai, tab bhi har ek raat mein isay talaash karna faida mand hota, kyun ke is mein kiya gaya amal tees hazaar dinon ke barabar hota hai.

Is misaal par ghour karo. Agar main kahoon ke main 2012 ke dinon mein se kisi ek din ki tareekh kagaz par likh kar chhupa doon, aur agar tum us din mujhe ek dollar de do jis din ki tareekh main ne likhi hai, to main tumhein badlay mein tees hazaar dollar doon. To ek samajhdaar shakhs, balkeh ausat zehni salahiyat se kam wala bhi, 365 dollar ikattha karega, unhein alag rakhega aur har roz mujhe ek dollar deta rahega. Is tarah woh yaqeenan us zabardast faiday se mehroom nahin rahega. Zyada se zyada kya hoga? Woh kuch sau dollar kho dega. Lekin usey yaqeenan kya milega? Tees hazaar dollar.

Yahi Laylat al-Qadar hai. Paanch raaton mein se ek raat ibaadat karo aur tees hazaar raaton ka sawab paa lo. Allah ne hum par rehmat ki jab isay mehdoood kar diya. Woh chahte to keh dete ke yeh saal ke 365 dinon mein se ek din hai aur phir bhi is ka peechha karna qabil-e-qadr hota. Allah ne to isay sirf Ramadhaan ke mahine tak bhi mehdoood nahin kiya, balkeh isay un das raaton tak aur phir un das raaton ki taaq raaton tak mehdoood kar diya (jo mashhoor rai ke mutabiq sirf paanch raaten banti hain).

Phir koi kehta hai: in paanch raaton mein se kaunsi raat hai? Yeh Allah ke saath zyada kanjoosi karna hai. Ibaadat mein mehnat karo. Ho sakta hai Laylat al-Qadar woh faisla kun raat ho. Ho sakta hai us raat ka koi ek amal tumhein us waqt khushi de jab tum Qayamat ke din hisaab ke liye nange aur be-khatna tarazu ke samne kharay ho. Ho sakta hai woh tumhein us waqt kaam aaye jab tum kainaat ke Khaliq, Jannat aur Jahannam ke Paida Karne wale ke samne kharay ho. Ho sakta hai us raat ka ek amal tumhein us kharay hone ke waqt kaam aaye.

“Aey logo! Apne Rab se daro aur Us ki ita’at ikhtiyar karo. Beshak Qayamat ka zalzala bahut hi bhayanak cheez hai. Jis din tum usey dekh loge, har doodh pilane wali maa apne doodh peetay bachay ko bhool jayegi, aur har haamila apna hamal gira degi, aur tum logon ko madhosh jaisa dekho ge halanke woh madhosh nahin honge, lekin Allah ka azaab bahut sakht hoga.” (Surah Al-Hajj: 1-2)

Allah ke saath kanjoosi na karo. Ho sakta hai us raat ka koi azeem sawab tumhein woh kamyabi dila de jiska tum intezar kar rahe ho. Ho sakta hai woh raat tumhein woh lamha de jismein tumhein apni kitaab daahne haath mein mile aur tum apne ghar walon ki taraf daurte hue kaho:

“Lo, meri kitaab parho!” (Al-Haqqah – 19)

Laylat al-Qadar ke Liye Amli Mashwara

Ab hum zara amli baat karte hain. Tum kahoge: theek hai, tum ne mujhe qail kar liya, ab main kya karoon?

Jab tum Laylat al-Qadar ki talaash mein ho, to woh sab kuch karo jo hum pehle Khawaatir mein bayan kar chuke hain. Namaz, ibaadat, Qur'an, zikr aur har woh cheez jo tum jante ho, sab karo. Lekin is raat ke liye ek khaas aur sahih du'a hai. Jab tum Laylat al-Qadar ki talaash kar rahe ho to yeh du'a parho, aur khaaskar aakhri das raaton mein jitna ho sake zyada parho, kyun ke yeh unhi das raaton (aur zyada taur par taaq raaton) mein se ho sakti hai.

"Allahumma innaka 'afuwwun tuhibbul 'afwa fa'fu 'anni."
(Aey Allah! Tu bahut zyada maaf karne wala hai, aur maafi ko pasand karta hai, pas mujhe maaf farma.)

Yahan "'Afuw" hai, "Ghafoor" nahin. Kyun Ghafoor nahin? Ghafoor aur 'Afuw dono ka matlab maaf karna hai, lekin 'Afuw kyun? Lughat ke lihaaz se 'Afuw ka matlab hota hai mita dena. Arab log kehte thay ke jab registan mein qadmo ke nishaan mit jate thay to woh kehte thay ke woh mit gaye.

Dono mein farq kya hai? 'Ulama ne is par kai farq bayan kiye hain. Kuch kehte hain ke 'Afuw farz chhorne par hota hai aur Ghafoor haraam kaam karne par. Yeh ek rai hai. Baat is se bhi gehri hai. Kuch ne kaha ke Allah ki Maghfirat (Ghafoor) yeh hai ke Allah tumhein maaf kar deta hai, lekin woh gunah likha rehta hai aur Qayamat ke din us ke baare mein poocha jayega. Tumhein maaf kar diya jata hai, lekin poori tarah mitaya Qayamat ke din jata hai. Yeh baat Bukhari ki ek Hadith se li gayi hai jahan Allah ek banday ko qareeb bulata hai aur farmata hai: kya tumhein falan gunah yaad hai? Woh apne gunah qabool karta jata hai, phir Allah farmata hai: main ne duniya mein usey chhupa liya tha aur aaj main usey maaf karta hoon.

Woh kehte hain ke yeh Maghfirat hai. Phir 'Afuw kya hai? Yeh is se bhi buland darja hai, aur hum isi ke talabgaar hain. 'Afuw yeh hai ke Allah tumhein maaf kare aur poori tarah mita de, yahan tak ke Qayamat ke din bhi us ka zikar na ho. 'Afuw yeh hai ke Allah tumhein maaf kare, mita de, aur tumhein aur farishton ko bhi bhula de, taake Qayamat ke din tum sharminda na ho. 'Afuw yeh hai ke Allah tum se razi ho jaye, is baat se ke gunah ke baad tum ne sacchi tauba ki.

'Afuw Qur'an mein kai martaba aata hai, aur un mein se paanch martaba yeh Allah ki qudrat ke sath aata hai. Woh saza dene par qudrat rakhta hai, lekin phir bhi maaf kar deta hai.

‘Afuw aur Ghafoor Qur’an mein ikattha bhi aaye hain, shayad is liye ke tum Maghfirat ka bhi intekhab kar sakte ho aur Allah tumhein maaf kar dega, lekin tum ek darja aur aage barh kar ‘Afuw hasil karne ki koshish bhi kar sakte ho jismein gunah bilkul mita diya jata hai. Jis tarah bhi dekho, ‘Afuw, Ghufraan se zyada mubaligha aur zyada ajr wala lagta hai. Yeh maafi ka zyada buland darja aur zyada izzat wala maqam hai.

Meri apni aajizana soch ke mutabiq, jab main Qur’an parhta hoon, to main dekhta hoon ke jab Allah bahut hi baray gunah maaf karta hai ya logon ko maaf karne ka hukm deta hai, to ‘Afuw ka lafz use karta hai. Misal ke taur par, jab Musa ke logon ne bachray ki ibadat ki:

Phir jab Allah ne unhein maaf kiya to farmaya ke taake tum shukar guzar bano. Yahan Allah ne ‘Afuw ka lafz istemal kiya, Ghafoor ka nahin.

Isi tarah jab Tabook ke mauqe par Qur’an ke qariyon ka mazaq uraya gaya, Allah ne farmaya: hum kuch ko maaf karte hain aur kuch ko saza dete hain. Yahan bhi ‘Afuw ka lafz aaya, Ghafoor nahin, kyun ke deen aur us ke ahkaam ka mazaq urana bahut bara gunah hai.

Aur jab jang se bhaagne ka zikar aaya, jo ke ek aur bahut bara gunah hai, to Allah ne phir ‘Afuw ka lafz istemal kiya, kyun ke yeh bhi intehai sangin gunah hain.

Hum Allah subhaanahu wa ta’ala ke ‘Afuw ka buland darja hasil karne ki koshish kar rahe hain.

‘Ayn Jaaloot Ramadhaan mein

Hissa Awwal

Es poore mahine ke dauran hum zyada tar roohani umoor par baat karte rahe. Hum ne Spain par ek chhoti si guftagu bhi ki, aur aaj Inshaa Allah hum ek aur tareekhi fatah ka zikr karein ge jo Allah ne is Ummah ko Ramadhaan mein ata farmaayi.

Is Ummah ke liye zaroori hai ke woh apni ba-izzat ibtidaa se apna ta’alluq qaim rakhe. Yeh woh Ummah hai jo kabhi bhi saleh Ummah nahin ban sakti jab tak yeh apni shuruaat ko na jaane — is ka apni pehli naslon se rishta hona zaroori hai. Us Ummah mein koi bhalaai nahin jiske rehnuma us ki shandaar tareekh ko daagh-daar karein aur bigaarein — jo yeh tasawwur paida karein ke Musalmaanon ka hamesha shikast-zada aur majboor zindagi guzaarna hi mamool hai, aur Musalmaan hamesha zulm aur jabr ke neeche rehne ke liye paida hue hain. Aisi farmaabardari Allah ke dushmanon ke liye hoti hai — apne Deen mein gumraah aur mardaangi se khaali.

Ramadhaan ke aakhri das din ibadat ki yaad dilaate hain, lekin isi ke saath Ramadhaan ke aakhri das din Allah ke kuch sab se bad-tareen dushmanon ki shikast ki yaad bhi dilaate hain. Tataron ki shikast aur Ma’rakah-e-’Ayn Jaaloot — woh jang jis ne us saltanat ki zyadtiyon ka khaatma kar diya jo muddat tak Musalmaanon ka qatl-e-aam karti rahi. Yeh 658 Hijri mein, Ramadhaan ki 25 tareekh ko hua. Mongol China ke ilaqe se nikle, aur un ka pehla sardar Jinkeez Khaan (جنكيز خان) (Genghis Khan) tha. Sirf ek mukhtasir ta’aruf ke liye, jab aap ko yeh maloom hoga ke un ke sardar ke naam (Jinkeez Khaan) ka matlab kya hai, to aap ko un ki soch aur un ke ghuroor ka andaaza ho jaayega. Is ka matlab hota hai: kaainaat par qaboo rakhne wala, baadshahon ka baadshah, aur sab se taqatwar — tarjuma ke ikhtilaaf ke mutabiq.

Woh ek aisa shakhs tha jo khoon-kharaabi se muhabbat rakhta tha, lekin isi ke saath logon ko jama karne ki salahiyat bhi rakhta tha. Us ne Ummah ki kamzori se faida uthaya, halaan ke us waqt Islami Ummah taqreeban aadhi duniya par phaili hui thi. Us waqt yeh China ki sarhadon se Asia, phir Africa, phir Europe aur Spain tak phaili hui thi. Taqreeban aadhi duniya Musalmaanon ke paas thi, lekin aapas mein ikhtilaaf aur masail maujood the — wohi baatein jin se Nabi sallallahu ‘alayhi wa sallam ne pehle hi khabardar kiya tha. Masla na tadaad ka

hota hai aur na hi size ka, asal baat Allah ke qareeb aur us se juday rehne ki hoti hai.

Us waqt Khilaafat-e-Abbaasiyyah maujood thi, lekin sirf naam ki had tak, haqeeqat mein nahin. Woh maal-o-daulat ikattha karne aur apni hukmrani bachaye rakhne mein masroof the, Ummah ki parwaah nahin karte the aur Ummah ko nazar-andaaz kar rahe the. Yeh soorat-e-haal Iraq mein thi, aur phir agar aap thoda neeche aayen to Misr, ash-Shaam, Hijaaz aur Yaman — yeh sab Salah ad-Deen al-Ayyoobi ke kuch nasli hukmraanon ke zair-e-hukm the, lekin who apne waalid jaise bilkul bhi nahin the.

Unhein sirf quwwat aur ikhtiyaar ki parwah thi, aur unhon ne us mazboot qaum ko tukron mein taqseem kar diya jo un ke baap ne qaim ki thi aur jise yakja kiya tha – wohi qaum jise bunyaad bana kar unhon ne Hitteen mein crusaders ko shikast di thi. Salah ad-Deen ke beton aur poton ne apni tafreeq, masail aur qiyaadat ki mohabbat ke sabab us mazboot qaum ko barbaad kar diya. Choti choti riyasatein ban gayin, aur har ek doosri se quwwat aur ikhtiyaar ke liye lad rahi thi.

Is muqaddime ko mukhtasir rakhte hue taa ke hum apni baat tak pohanch saken, itna jaanna kaafi hai ke Ibn al-Atheer ne us daur ke halaat par apni kitaab mein aik paragraph likha. Ibn al-Atheer Islami tareekh ke baray mo'arikhon mein se aik hain, aur yeh un ki kitaab Al-Kaamil fit-Taareekh mein hai. Jab woh is daur ka zikr karte hain to kehte hain: "Main ne is tareekh ke siyah daur par bahut arsay tak khamoshi ikhtiyar ki. Saalon tak main ne is par likhne se gurez kiya. Main aik qadam aagay aur aik peechay rakhta raha, is daur aur Musalmanon par guzarnay wali museebaton ko likhne mein hichkichata raha. Kaash meri maa ne mujhe paida hi na kiya hota, kaash main is se pehle mar gaya hota, kaash main bhula diya jata aur nazron se ojhal rehta." Ibn al-Atheer shadeed dard mein hain – woh us daur ke zulm aur qatl-o-ghaarat par gham se pighal rahe hain. Bunyadi taur par agar aap kahen ke yeh Aadam ke zamane ke baad is zameen par hone wali sab se bari qatl-o-ghaarat thi, to shayad aap bilkul theek kahen ge aur mubaligha nahin hoga. Is ke qareeb tareen misaal woh hai jo Bukhtanasar ne Bani Isra'eel ke saath Bayt al-Maqdis mein ki, jo 'Eesa 'alayhis-salaam se 563 saal pehle hui. Yeh aik qatl-e-aam tha.

Ibn al-Atheer mazeed kehte hain ke Tartar ki aik aurat ghar mein dakhil hoti, jahan mard, auratein aur bachay hote, aur woh mardon, auraton aur bachon sab ko qatl kar deti, aur koi aik shakhs bhi apna difa' karne ka khayal tak na karta, kyun ke zehniyat shikast-khurda, supurdagi aur ghulami wali ho chuki thi. Us ilaake mein aik bhi shakhs apna difa' karne ka sochta tak na tha. Woh aage kehte hain ke mujhe bataya gaya ke Muraaghah mein Tartar ka aik aadmi sau mardon ke saath aik jagah mein dakhil hota, aur aik ke baad aik ko qatl karta jata, aur un mein se koi aik bhi haath uthane ya apna ya apne bhaiyon ka difa' karne ki koshish tak na karta.

Woh takabbur mein mubtala ho gaye, bilkul 'Aad ki tarah. Jab 'Aad maghroor hue to unhon ne kaha: hum se zyada taqatwar kaun hai? Hud yahan aao, hum se zyada taqatwar kaun hai?

Aur 'Aad ke log, unhon ne zameen mein na-haq takabbur kiya aur kaha: "Hum se zyada quwwat wala kaun hai?"
(Surah Fussilat: 15)

Hum sab se zyada taqatwar hain – yani Hud hum tumhare Rabb se bhi zyada taqatwar hain.

Kya unhon ne yeh nahin dekha ke Allah, jis ne unhein paida kiya, quwwat mein un se zyada taqatwar hai? Aur woh hamari aayaton ka inkar karte rahe.
(Surah Fussilat: 15)

Kya woh us Zaat ko bhool gaye jis ne unhein paida kiya? Woh quwwat aur taqat mein un se zyada hai.

Phir hum ne unpar bad-qismat dinon mein aik sakht aandhi bhej di, taa ke hum unhein duniya ki zillat-o-ruswai ka maza chakhayen, aur yaqeenan aakhirat ka azaab is se bhi zyada zillat wala hoga, aur un ki madad nahin ki jayegi.
(Surah Fussilat: 16)

Kya hua? Allah ne unpar bad-qismat dinon mein sakht aandhiyan bhej di taake unhein duniya mein zillat aur ruswai ka maza chakhaya jaye, aur jo aakhirat mein hai woh is se bhi zyada sakht hai. Tum takabbur karna chahte ho, 'Aad? Yeh koi khel nahin. Tum Allah aur momineen ke muqable mein takabbur nahin karte. Woh

Allah ke muqable par kharay hona chahte hain – tum Allah ke muqable par nahin kharay hote, jo hum sab se zyada taqatwar hai. Tum kaise aisa jumla keh sakte ho? Theek hai 'Aad, tum kehte ho ke tum bahut taqatwar ho, to lo aik choti si hawa, dekhte hain tum kitne taqatwar ho. Us hawa ne un jismaani devon ko tinke ki tarah hawa mein utha liya aur unhein un ke anjaam aur halakat ki taraf un ke sar ke bal gira diya. Agar tum itne taqatwar thay to phir apna difa' kyun na kar sake? Sirf aik choti si hawa thi.

Yahi haal Namrood ka bhi hua. Jab us ne Ibraheem ke muqable mein kharay ho kar takabbur kiya aur kaha ke main zindagi aur maut deta hoon, to Allah ne usay aik choti si makhi ke zariye halaak kar diya. Tum log kehte ho ke tum sab kuch ho, to phir apne aap ko aik choti si makhi se bachao jo tumhare dimagh mein ghus kar tumhein maut tak bechain rakhe gi. Apna difa' karo!

Jab unhon ne kaha ke Titanic aik aisa jahaz hai jise Allah bhi doba nahin sakta, to Allah ne usey doba diya. Tum Allah ke muqable par nahin kharay hote.

Jab kaha gaya ke Tartar ki fauj ko kabhi shikast nahin di ja sakti, to Allah ne apne aik bande ko bheja jis ne usey shikast di aur tabaah kar diya. Yahan hamara hero Sayf ad-Deen Qutuz hai – us ne qiyaadat sambhali aur sirf aik saal ke andar Allah ne us ke zariye Tartar ko shikast di. Is mubarak mahine mein, aik choti si fauj, jo apne dushman ke muqable mein kuch bhi nahin thi, bilkul achanak tayyar ki gayi. Yeh fauj bahut andheray aur sakht waqt mein qaim ki gayi, bilkul hamare aaj ke daur ki tarah. Yeh woh waqt tha jab Ummah munqasim thi aur rehnuma Ummah se zyada apni kursiyon ki fikr mein thay. Khilafat sirf aik tasveer ban chuki thi, haqeeqat nahin rahi thi, aur jhaghray har jagah thay. Us gehri tareeki se jo Musalman jhel rahe thay, aik mard aur aik giant utha jiska naam al-Malik al-Mudaffar Sayf ad-Deen Qutuz tha. Us ne 657 Hijri mein qiyaadat sambhali, jab Tartar apni zulm-o-ziyadti ke urooj par thay. Misr daao par laga hua tha, jahan woh hukmaran tha – aur woh Misr par hamla karne ke qareeb thay. Us ne is Ummah ko izzat aur fatah dilane ke liye qiyaadat qabool ki. Qiyaadat sambhalne ke sirf aik saal ke andar, us ne Islami Ummah ko darpesh sab se khatarnak faujon mein se aik ka khatma kar diya.

Tartar apni be-rehmi, be-parwahi aur bijli ki tarah fatahon ke liye mashhoor thay. Woh jangon mein bahut tez aur chust thay, aur zyada tar un ki kamyabi dehshat phailane ki wajah se hoti thi. Kisi ilaqe tak pohanchne se pehle hi un ki dehshat

ki khabrein—woh kya karte thay, kya kar chuke hotay thay aur kya karne wale hain—logon ko pehle hi shikast-zada kar deti thin. Woh bahut bari faujon ke saath aate thay, chahe un ke muqable par koi bhi na hota. Tareekh mein aata hai ke jab woh kisi shehar mein dakhil hotay, to usey poori tarah khandar bana dete—un ke dakhil hone ke baad shehar shehar hi nahin rehta. Unhein auraton, bachon, buzurgon, mazloom aur zalim, fauji aur aam shehri—kisi se koi farq nahin padta tha; sab un ke nazdeek barabar thay. Woh kabhi apne waday poore nahin karte thay aur hamesha apne ahdon ko tod dete thay.

Unhon ne Musalman ilaqon par hamlay Bukhaarah se shuru kiye, jo aaj ke daur mein Uzbekistan hai. Wahan Musalman kamzor thay aur unhon ne hathiyaar daal diye. Unhon ne itaat qabool ki, aur Jinkeez Khaan ne un se wada kiya ke agar woh supurdgi ikhtiyar kar lein to unhein nuqsaan nahin pohanchaya jayega. Al-Bidaayah wan-Nihaayah ke barahwein jild mein Ibn Katheer likhte hain ke wada karne ke baad bhi—ke Musalmanon ko qatl nahin kiya jayega—us ne un mein se itni taadaad qatl ki ke sirf Allah hi jaanta hai. Ibn Katheer likhte hain ke us ne auraton ko qaid kiya aur un ki ismat-dari ki. Auraton ko un ke mardon ke samne le ja kar un ki be-hurmati ki gayi. Tartar ki qatl-o-ghaarat aadhi sadi se zyada arsay tak jaari rahi, aur Musalman aik qatl-e-aam ke baad doosre qatl-e-aam mein jeete rahe. Har koi yeh keh raha tha: yeh mera ilaqa nahin, mujhe kya—bas main qudrat mein rehna chahta hoon. Kuch Musalman rehnuma to yahan tak pohanch gaye ke jab tak unhein qudrat mein rehne diya jaye, woh Tartar ki madad bhi karte rahe.

Yeh maamla 654 Hijri mein bahut zyada bhadak gaya, jab Tartar ne Rumiyon ke ilaqay hasil kar liye. Un ka rehnuma Holaako (baani Jinkeez Khaan ka beta) qudrat mein aaya aur 656 Hijri mein Baghdad ki taraf barha. Us ne tareekh ke chand sab se baray qatl-e-aam kiye—qatl, chori, tabahi, loot-maar, ismat-dari aur Abbaasiyyah Khilaafat ki barbadi. Unhon ne Islami tehzeeb ko mita dene ki koshish ki, aur Khaleefah al-Mu'tasim Billah, us ke ghar walon aur qareebi logon ko bhi qatl kar diya. Iraq mein, sirf barah din se kam arsay mein, Holaako ne Baghdad mein do million se zyada Musalman qatl kar diye. Us ke dil mein Musalmanon aur Islam ki khushboo tak ke liye shadeed nafrat thi. Usey Islam ke tareekh ke sab se baray dushmanon mein shumaar kiya jata hai, aur yeh nafrat us ki biwi ki wajah se aur bhi barh gayi—woh crusader thi aur Musalmanon se sakht nafrat karti thi. Jab woh Baghdad mein dakhil hua to usey Khilaafat ki koi parwah nahin thi. Khilaafat asal mein aik khokhla dhacha ban chuki thi—sirf naam reh

gaya tha. Us ka irada Ummah ko bilkul mita dene ka tha, aur woh zameen par maujood har momin ko qatl karna chahta tha.

Woh aur zyada maghroor aur jang-ju ho gaye. Musalman ke ilaqay lete gaye, qatl-o-ghaarat, qatl aur ismat-dari karte gaye. Baghdad se aage barhe, Furaat tak pohanche, phir Shaam mein Halab aaye aur lagbhag tamam abadi ko qatl kar diya. Phir aage barh kar Damascus ki taraf gaye, phir Naablis, Bayt al-Maqdis aur Ghazzah tak utar aaye. Koi muqawamat nahin thi aur na hi koi un ke muqable par khara hone wala tha. Sab buzdili se dekh rahe thay, aur supurdgi ikhtiyar kar rahe thay. Na koi khara ho saka aur na koi khara hona chahta tha. Ab woh apni zulm-o-ziyadti ke urooj par pohanch chuke thay, aur jab koi quwwat is manzil par pohanch jaye, to phir farq nahin rehta ke woh Musalman hain ya ghair-Musalman, fard hain ya qaum—jab zulm apne urooj par hota hai to zawaal bilkul qareeb hota hai, wahi par.

Holaako ne apne rehnuma hone ke nateejay mein yahan hamare badshah al-Malik al-Mudaffar Qutuz ke paas aik khat ke saath chalis aadmi bheje. Qutuz Misr ka hukmaran tha, aur Holaako ne usey dhamki bhara khat bheja. Lekin Qutuz ka khayal kuch aur tha. Us ne rehnumaon ko jama kiya aur faisla kiya ke un tamam chalis paighambar-namon ko qatl kar diya jaye. Sab chalis ko qatl kar ke un ke sar al-Qaahirah ke darwazon par latka diye gaye. Is faislay ki kai wajahen bayan ki jati hain, lekin yahan un mein jaane ka waqt nahin. Allah ke hukm se Qutuz Ummah ki hifazat ke liye pur-azm tha. Woh jang karna chahta tha, khas taur par is liye ke usey maloom tha ke Tartar Misr ki taraf aa rahe hain aur is se bachne ka koi rasta nahin—ya to woh aur us ke log bheiron ki tarah qatl hon, ya mardon ki tarah shaheed hon, ya phir fatah hasil karein.

Al-Malik al-Mudaffar Qutuz ne rehnumaon ko jang ke liye ubharna shuru kiya aur har jagah se mujahideen ko jama kiya. Us ne ailaan kiya ke ab jang ka waqt aa chuka hai, aur Allah aur Rasool Muhammad ﷺ ka parcham buland kiya. Us ne apni poori koshish ki ke qareebi ilaqay ash-Shaam ke rehnumaon ke saath ittihad ho. Us ke paas ke Musalman rehnuma (Salah ad-Deen ke beton) ke saath us ke ta'alluqaat bahut kharab thay, lekin woh musalsal unhein samjhata raha ke Tartar chand hi dino mein Misr par hamla karne wale hain, is liye aao apne ikhtilaf bhula kar Allah ke liye yakja ho jaen aur mil kar Tartar se laren.

Musalman rehnumaon ke saath tanav itna zyada tha ke us ki sab se bari fikr aik shakhs tha jiska naam an-Naasir Yusuf al-Ayyoobi tha—Damascus ka Ameer. Woh hamare rehnuma Salah ad-Deen al-Ayyoobi ka nasal se pota tha, lekin amal se nahin. Baghdad mein apni fatah ke baad, is nasal ne Tartar se kaha: jab tum yahan aao ge, main Qutuz ke khilaf tumhari madad karoon ga aur Misr hasil karne mein bhi tumhara saath doon ga. Usey bas apni kursi bachani thi. Salah ad-Deen ki nasal ne us virasat aur us qaum ko tabaah kar diya jo un ke baap Salah ad-Deen ne qaim ki thi. Sab ko sirf qudrat chahiye thi—aur bas wahi un ki fikr thi. Unhon ne us mazboot qaum ko, jo un ke baap ne qaim ki thi, aapas mein baant liya. Damascus mein aik Ameer, badshah aur rehnuma; Halab mein doosra; Hamaah mein teesra; aur Hims mein chautha. Yeh choti choti bastiyan hain! Sab sardar hi sardar, aur har koi qudrat hasil karne aur apni aulaad ke liye wirasat banane ke peeche laga hua.

Qutuz ke maqasid kahin zyada baray thay. Baat sirf yeh nahin thi ke kaun qudrat mein rahe—baat is se kahin gehri thi. Ummah ki izzat daao par thi aur Ummah ki auratein khatre mein thin. Sayf ad-Deen Qutuz Ummah ka difa' karna chahta tha. Jabke an-Naasir Yusuf al-Ayyoobi (Damascus ka Ameer) sirf apni kursi bachana chahta tha—bilkul aaj ke rehnumaon ki tarah, jo aish-o-araam ki zindagi pasand karte hain aur Ummah ko har jagah qatl aur ismat-dari ka nishana bante dekhte rehte hain. Is liye Qutuz ne har mumkin koshish ki ke guzra hua bhula diya jaye aur sab ko is aane wale dushman ke muqable mein yakja hone par razi kiya jaye. Qutuz ko sab se zyada isi shakhs—an-Naasir Yusuf al-Ayyoobi—ka khatra tha, kyun ke usey darr tha ke woh dhoka de kar dushmanon se ja mile ga, aur waqai agar woh qudrat mein rehta to aisa hi hota.

Qutuz ki sharaafat aur is baat ko dikhane ke liye ke aik aadmi Ummah ki qismat ka rukh badal sakta hai—Qutuz (Misr ka hukmaran) jaanta tha ke qareebi hukmaran an-Naasir Yusuf al-Ayyoobi qudrat ka shoqeen hai. Is liye Qutuz ne usey khat likha aur kaha: tum Misr le lo. Main Misr ka hukmaran hoon, lekin tum le sakte ho. Meri zameen le lo—sirf mujhe apna numayinda rehne do. Sab kuch tumhare ikhtiyar mein hoga aur main tumhare ikhtiyar ke neeche hoon ga. Bas is mushtarka dushman ke khilaf hum mil kar kharay ho jaen.

Yeh hairat-angez baat hai. Aaj ke daur ke rehnumaon se aisi umeed ka tasawwur bhi nahin kiya ja sakta. Aaj to aik choti si Masjid ka zimmedar bhi apni jagah chhorne ko tayyar nahin hota—aisa shakhs jise na koi jaanta hai aur na parwah

karta hai. Lekin Qutuz qudrat ka bhooka nahin tha—woh Ummah ki izzat, Ummah ki auraton aur Ummah ke khoon ki hifazat chahta tha! An-Naasir Yusuf al-Ayyoobi maghroor tha aur us ne is peshkash ko radd kar diya. Din guzarte gaye aur woh Sayf ad-Deen Qutuz ke liye aik rukaawat bana raha, kyun ke jab Tartar aate, woh un se ja milta. Lekin jab tum Allah par bharosa karte ho aur pukhta irada rakhte ho, to Allah tumhare liye rasta nikal deta hai. Qutuz ki peshkash ke kuch hi arsay baad, Tartar Halab aur Damascus aa gaye aur an-Naasir Yusuf al-Ayyoobi ko hata diya. Woh buzdil ki tarah apne faujiyon ke saath Falasteen bhaag gaya, aur wahan se usey majbooran Qutuz ki fauj mein shamil hona pada. Yeh zyada der na chala—woh bilkul nakaam sabit hua aur Qutuz se alag ho gaya, jabke us ke zyada tar fauji Sayf ad-Deen Qutuz ke saath rehna chahte thay. Phir is ke kuch hi arsay baad, woh kuch Tartar faujiyon ke haathon qatl ho gaya. Ab Allah ne is aadmi se jaan chhura di, aur sirf itna hi nahin balki Qutuz ko us ke faujiyon ki himayat bhi hasil ho gayi

Hissa Do

Kal hum ne Islam ki aik azeem fatah ka ta'aruf bayan kiya — Jang-e-'Ayn Jaaloot. English mein isay The Spring of Goliath kaha jata hai. Hum is ka zikr is mahine is liye karte hain kyun ke yeh isi mahine mein waqeh hui, aur yeh Ummah ke liye tareekh ki sab se bari fatahon mein se aik thi, aise tareek dor mein jab Ummah sakht mushkilaat ka shikar thi. Musalmanon ke liye zaroori hai ke woh apni tareekh ke aise bunyaadi aur aham hisson ko jaanen.

Hum ne yeh bhi bayan kiya ke kaise Ummah taqseem ho chuki thi aur har rehnuma sirf apne takht ki hifazat mein laga hua tha. Har shakhs apni zaat ka soch raha tha, lekin aik aadmi utha jo is zimmedari ke liye khara hua — us ka naam Sayf ad-Deen Qutuz tha. Taqreeban aadhi sadi tak koi bhi Tartar ki zyadti ke muqaable mein khara na ho saka, jab ke unhon ne sirf do hafton se kam arsay mein Baghdad mein do million se zyada Musalmanon ko qatl kar diya. Sayf ad-Deen Qutuz ne Musalmanon ko muttahid karna shuru kiya, aur us ne sab se pehle apne qareebi hukmaran se baat ki — Dimishq ke Ameer, jo Salah ad-Deen al-Ayyoobi ka beta tha. Us ne inkaar kar diya, aur apne Musalman bhai ke saath ittehad karne ke bajaye, us ke khilaf ho gaya aur Tartar ko madad ki peshkash ki, bas is shart par ke usey hukoomat mein rehne diya jaye.

Din guzarte gaye aur aakhirkaar Tartar ne isi aadmi ke khilaf rukh kar liya, us ki zameen cheen li aur woh bhag nikla. Kuch Musalman, ya so-called Musalman, yeh samajhte hain ke quwwat aur izzat dushmanon ke zariye hasil hoti hai. Woh Allah ke siwa doosron se izzat talash karte hain, jo hamesha aakhirkaar zillat aur ruswai par khatam hoti hai. Dushman pehle istemal karta hai, phir zaleel karta hai aur phenk deta hai. Aaj ke daur mein Allah ke dushmanon ke liye sab se zyada jhukne aur madad karne ki misaalain hamare samne hain — jaise Ghaddaafi, Mubaarak aur un jaise aur un ke hum-nawa. Dekh lo aaj woh kahan hain.

Allah ne Qutuz ko is tarah barkat di ke Salah ad-Deen ke is bete ko Tartar ne Dimishq se nikaal kar Falasteen bhaga diya — wahi dushman jin ke samne us ne apne aap ko pesh kiya tha. Phir majbooran woh Qutuz ke saath mila, lekin jaise ke pehle kaha gaya, woh nakaam sabit hua aur alag ho gaya, jab ke us ke zyada tar sipahi Qutuz ke saath reh gaye. Ab Sayf ad-Deen Qutuz ko an-Naasir Yusuf al-Ayyoobi ki fikr nahi rahi, aur aik bara rukawat khatam ho gayi. Jab Allah pakke, pur-azm, mukhlis aur waqf-shuda mardon ko dekhta hai, to un ke liye fatah ke asbaab khud tayar kar deta hai. Dekho us ke muqable wale ke saath kya hua.

Ab Qutuz ko maal ki zaroorat thi, is liye us ne lashkar ke liye chanda jama karna shuru kiya aur ‘Ulamaa ko apne saath rakha. Us ne aik muttaqi ‘Aalim aur haq ka chiragh chuna — al-’Izz Ibn Abdus-Salaam. Al-’Izz Ibn Abdus-Salaam ne apni mashhoor fatawa aur nasihat ke zariye Qutuz ka saath diya — unhon ne aise zabardast fatawa jaari kiye jo Ummah ke liye himmat aur hausla ban gaye.

Tum sochte ho ke log al-’Izz Ibn Abdus-Salaam ki baat kyun suntay thay? Log is liye suntay thay kyun ke un ka aik tareekhi record tha ke woh un naam ke Musalman hukmaranon ke khilaf bolte thay jo crusaders ke saath mil gaye thay. Woh un ke khilaf khulay aam baat karte thay. Agar aaj al-’Izz Ibn Abdus-Salaam zinda hotay, to aaj ke surrenderist Murji’ah aur hukmaranon ke ghulam unhein Takfeeri aur Khaariji keh kar pukarte.

Tamam ‘Ulamaa mein se Qutuz ne al-’Izz Ibn Abdus-Salaam ka rukh is liye kiya kyun ke mukhlis rehnuma hamesha mukhlis ‘Ulamaa ko pehchan lete hain.

Qutuz un ke paas gaya aur kaha: aap kya samajhte hain, humein kya karna chahiye? Kya hum Tartar ke muqaable mein kharay hon, ya intezar karein, ya jhuk jaayen? Taqreeban aadhi sadi se koi bhi un ke muqaable ki himmat nahi kar

saka tha. Pukhta aur mazboot dil ke saath al-'Izz ne kaha: un se jang karo, aur main fatah ki guarantee deta hoon. Jang karo aur main fatah ki guarantee deta hoon — bas itna hi kaha. Woh unhein yaqeen dila rahe thay ke Allah ke saath mazboot ho jao.

Us majlis mein bohot se 'Ulamaa mojood thay, lekin al-'Izz ne markazi kirdar ada kiya, kyun ke yeh waqt mardon ke bolne ka tha. Qutuz ne kaha ke hamare paas paisa nahi, to al-'Izz ne kaha: is ka shar'i hukm yeh hai ke jab dushman Musalman zameen par hamla kare, to Bayt-ul-Maal al-Muslimeen ka tamam maal istemal kiya jaye. Sab kuch lashkar par kharch ho — lashkar jama karne aur tayar karne ke liye. Woh waqai bilkul shuru se aik fauj tayar kar rahe thay.

Jab Bayt-ul-Maal al-Muslimeen mein paisa khatam ho jaye, to rehnuma Ummah se le sakta hai — zaroori tax laga sakta hai. Us majlis mein kuch rehnuma mojood thay aur un mein se kuch bohot ameer thay. Ab dekho al-'Izz ne kya kaha: tax lagane se pehle, rehnumaon ko chahiye ke apni tamam zyada daulat pesh karein — jo un ke liye zaroori aur laazmi nahi. Rehnumaon ne itaat ki, aur aik ke baad aik apni daulat laata, apni biwi ka sona aur zewar tak rakh deta, aur phir qasam khaata: Wallahi, main ne kuch bhi nahi chhoda. Yeh silsila chalta raha jab tak sab kuch nahi la diya gaya. Jab yeh bhi kaafi na hua, to Misr mein har us shakhs par aik dinaar muqarrar kiya gaya jo ada karne ki salahiyat rakhta tha.

Phir al-Malik al-Mudaffar ne dushman ki harkaat dekhne ke liye fauj ka ek chhota sa dasta bheja. Unhon ne dekha ke doosri taraf bhi ek chhota giroh isi tarah dekh-bhaal kar raha hai, is liye chhoti jhadpein shuru ho gayin. Aakhirkaar 25 Ramadhaan 658 Hijri, yaani aaj se bilkul 755 saal pehle, dono lashkaron ke darmiyan poori taqat ke saath jang chhid gayi. Muslim fauj taqreeban bees hazaar thi, jabke unke muqaabil lagbhag do laakh the. Kuch log adad-o-shumaar par ikhtilaaf karte hain, lekin andaazan yahi sahi hai. Allah ne us waqt ke sardar Holaako ko China ke qareeb apne ek rishtedaar ke saath jang mein mashghool kar diya, is liye us ne apna behtareen general Katibghaa bheja, jo Romiyon mein se tha.

Kuch log kehte hain ke Musalman sirf is liye jeet gaye kyun ke us waqt Tartar thak chuke the aur jo general bheja gaya woh Holaako jaisa taqatwar nahi tha. Yeh woh log hain jo aasmani fatah ko qabool ya samajh nahi sakte. Jab Musalman sahi tareeqe se fatah chahte hain to Allah unhein deta hai. Woh kehte hain ke

general kuch khaas nahi tha aur Tartar kamzor ho chuke the, lekin jab main ne is general ke baare mein parha to maloom hua ke woh apne daur ka ek azeem aur behtareen general aur sipahi tha. Kuch kehte hain woh saath saal ka tha aur kuch kehte hain sattar saal ka, aur us ne jang ke funoon Holaako ke bete se nahi, balkeh Jinkeez Khaan se seekhe the, jo khud ek mahaan jangju tha. Jinkeez Khaan is waqea se 34 saal pehle wafat kar chuka tha, aur is ke baad 30 saal tak Katibghaa sirf larta hi raha. Woh ek master tha, ek pioneer tha, aur jang ka funkaar general tha. Kuch bhi us ke raaste mein nahi aa sakta tha — ya kam az kam log yahi samajhte the.

"Agar tum Allah ki madad karo ge, to Allah tumhari madad karega." (Surat Muhammad: 7)

25 Ramadhaan ko jang ka ghubaar uthna shuru hua aur talwaron ki chhan-chhan gunjne lagi. Awaazein dheere dheere aur phir buland hoti chali gayin Allahu Akbar ke naron ke saath — jo momineen ka asli hathiyaar hai. Yeh awaazain maidan mein ladne walay sipahiyon se bhi aa rahi thin aur qareebi wadiyon mein maujood kisanon se bhi. Musalman Tartar mein ghus gaye aur laashein girni shuru ho gayin — hamari Jannat mein, Inshaa Allah, aur unki Jahannum mein. Ibtida mein yeh Musalmanon ke liye ek zabardast fatah thi, lekin phir Musalman thore se dagmaga gaye. Ab dekho ke nek rehnuma kya karte hain. Qutuz ne yeh dekha to woh sab se aage barha, apna khod utaara, zameen par phenka aur kaha:

"Islam daao par laga hua hai!"
Aur phir woh khud aage barh gaya.

Jab logon ne dekha ke leader baghair khod ke dushman ki safon mein ghus raha hai, to Musalmanon ka hausla aur buland ho gaya aur sab us ke peechhe ho liye. Tartar ka general qatl ho gaya, unki fauj tabaah ho gayi aur Musalmanon ne unhein bhaga diya — kuch qatl hue aur kuch qaid kar liye gaye. Yeh ek hairat-angez fatah thi jis ne Tartar ko zawaal ki taraf dhakel diya. Is ke baad Beesaan mein ek chhoti lekin sakht jang hui, jahan Musalmanon ne bahaduri se ladai ki aur unhein wahan bhi fatah naseeb hui.

Yeh Musalmanon ki tareekh ki sab se bari fatahon mein se ek hai. Kyun? Is liye ke agar us waqt Maghool ke phailaao ko na roka jata, to woh Misr par qabza kar lete. Agar Qutuz 'Ayn Jaaloot mein unke muqaable ke liye khara na hota, to woh

Misr ke Musalmanon ka qatl-e-aam kar dete. Phir woh Africa aur Europe ke doosre hisson ki taraf barhte — yahi unka mansuba tha. Taqreeban pachaas saal tak Musalman in logon ke khilaaf aik bhi jang nahi jeet sake aur mushkil se koi unke saamne khara hua. Ab kyun jeet gaye? Main chaahun to falsafi baatein karoon aur khud ko tareekh ka maahir zahir karoon, lekin is fatah ki asal wajah woh raaz hai jo Umar ne saalon pehle apne general Sa'd ibn Abi Waqqaas ko likhe khat mein bayan kiya tha. Wohi asal wajah hai, aur koi nahi.

Tum jitni marzi baatein kar lo, lekin wajah wahi hai. Har pehlu se dekho to yeh Musalmanon ke liye shikast ka maamla tha. Unki fauj ghair-trained thi aur woh aik aisi taqatwar fauj ke muqaabil the jo aadhi sadi se qatl-e-aam aur jang ki maahir thi. Phir bhi unhon ne un logon ko shikast di jo poori qoumon ko mita dete the. Umar ke khat ka raaz kya tha? Woh apne generals se kehte the: "Main tumhein aur fauj ko har haal mein Allah se darne ki wasiyat karta hoon." Yahi raaz hai. Allah ka khauf dushman ke khilaaf sab se bara hathiyaar hai. Woh kehte the: apne gunaahon se zyada daro, apne dushman se nahi. Musalman dushman ke Allah ke khilaaf gunaahon ki wajah se jeet te hain. Agar hum gunaahon mein barabar ho gaye to phir taqat ka muqaabla taqat se hoga, aur woh hamesha hum se zyada taqatwar aur zyada fauj rakhte hain. Is liye asal cheez Taqwa hai.

'Ayn Jaaloot ke baad poori Ummah ke mizaj mein badlaav aa gaya. Ummah ka rawaiya badal gaya. Is fatah ne Ummah ko izzat wapas di aur mardon ko mardangi wapas di. Ab koi aadmi sau logon ko qatl hota dekh kar khamosh nahi rehta tha. Ab Allah par naya yaqeen aur umeed paida ho gayi, kyun ke Allah ne unhein amal ke taur par dikha diya ke dushman jitna bhi bara aur taqatwar nazar aaye, agar Allah saath ho to fatah hoti hai.

"Kafiron ka mulkon mein azaadana phirna tumhein dhoka na de. Thora sa faida hai, phir unka thikana Jahannum hai — aur woh badtareen thikana hai." (Surat Aal-e-Imran: 196-197)

Musalman samajhne lage ke jab Allah saath ho to fatah milti hai. Ab unhein baith kar sirf Mahdi ka intezar karne ki zarurat nahi, jaise kuch log pehle kehte the aur aaj bhi kehte hain. Jab Allah kisi ke liye fatah aur bhalaai chahta hai, to koi us se cheen nahi sakta.

“Aur agar Allah tumhein nuqsaan pohanchaye to us ke siwa koi usey door nahi kar sakta, aur agar woh tumhein bhalaai pohanchaye to woh har cheez par Qadir hai.” (Surat al-An’aam: 17)

Aur agar Allah tumhein takleef pohanchaye to us ke siwa koi door nahi kar sakta, aur agar woh tumhare liye bhalaai ka irada kare to koi us ke fazl ko rok nahi sakta. Woh jis bande ko chahta hai woh fazl deta hai, aur woh Bahut Bakhshne wala, Nihayat Meharbaan hai. (Surat Yunus: 107)

Musalman aadhi sadi se zyada arsey tak jaanwaron se bhi badtar sulook ka shikar rahe. Unka qatl-e-aam hua, nasl-kashi hui aur izzat lutti, aur har darinda Ummah ke gosht ka hissa chahta tha. Saap Musalman ilaaqon mein khulay aam ghoom rahe the, lekin ‘Ayn Jaaloot ke baad yeh khel khatam ho gaya. Is azeem fatah ne Ummah ko izzat, waqar aur rutba wapas diya, hatta ke ghair-Musalmanon ko bhi insaaf mila. Fatah itni tez aur hairat-angez thi ke Holaako ki azeem fauj ne is ke baad badla lene ka bhi nahi socha, jabke pehle unka badla intehaayi sakht hota tha. Baad ki tareekhi riwayaat mein sirf chhoti si jhadap ka zikar milta hai, jab unhon ne thori si fauj bheji, bas apni mojoodgi dikhane ke liye. Koi bara waqea nahi hua. Ummah ki izzat wapas aa gayi.

Aaj tum un logon ko dekhte ho jo Amr ibn al-’Aas ke ilaaqon aur Laa Ilaaha Illallah ki sarzameen mein rehte hue Allah ke qanoon ke siwa doosre qanoon ka mutalba karte hain. Kuch kehte hain vote kara lo, kuch razamandi ki baat karte hain, aur kuch khamosh rehte hain. Hum kehte hain ke Allah ka qanoon — yaani Laa Ilaaha Illallah ka qanoon — Islam ka bunyadi usool hai, Allah ki Sharee’ah hai. Woh kehte hain nahi, yeh step-by-step hoga, hum maghrib ko ya ghair-Islami taqaton ko naraaz nahi karna chahte. Woh Allah ko naraaz karke logon ko khush karna chahte hain. Nateeja kya nikla? Zillat aur shikast. Jin logon ko tum khush karna chahte the, aaj wahi tees million tumhare khilaaf hain. Jab tum ne hukoomat mein Allah ko khush nahi kiya, to na Allah tum se raazi hua aur na log. Ummah ko Tawheed ke bunyadi usool samajhne honge. Jo hum bachon ko kitaabon mein parhate hain, woh hamare aqeede mein bhi utarna chahiye.

Yeh ek Hadith hai:
Jo shakhs logon ki narazgi ke bawajood Allah ki raza talab karta hai, Allah us ki hifazat karta hai aur usey izzat deta hai. Aur jo shakhs Allah ko naraaz karke logon ko khush karna chahta hai, Allah usey logon ke hawale kar deta hai.

Tum ne step-by-step aur voting ke zariye logon ko khush karna chaha, to ab unhein hi apni hifazat karne do. Tees million tumhare khilaaf kharay ho gaye. Tumhein samajhna chahiye ke jab Laa Ilaaha Illallah hamare saath ho, to is Ummah ko koi shikast nahi de sakta. Yehi baat Rasool ﷺ ne das saal ke Ibn Abbaas se kahi thi ke agar poori kainaat bhi tumhare khilaaf ikatthi ho jaye, to tumhein nuqsaan nahi pohancha sakti.

‘Ayn Jaaloot ke baad log dasiyon saalon tak aman aur izzat ke saath rahe. Haqeeqat mein yeh silsila 146 saal tak chala. Na zulm, na tashaddud, na qatl-e-aam, na hijrat aur na behurmati. Tartar is fatah se 146 saal tak stunned rahe, jab tak unka ek sardar Taymoor Ling nahi aaya aur us ne Halab aur Damascus mein dakhil ho kar hamla kiya. Jab log Allah se munh mor lete hain, to Allah dushman ko un par musallat kar deta hai — lekin yeh sab ‘Ayn Jaaloot ke 146 saal baad hua.

‘Ayn Jaaloot ke baad Shaam aur Misr ke darmiyan mazboot rishta qayam hua, jo Muslim duniya ke liye dhal aur dil jaisa tha. Yeh ek strategic, siyasi, jughrafiyaai, taleemi aur tareekhi bandhan tha. Is ne dikhaya ke Ummah ki wahdat kitni zaroori hai, kyun ke Allah farmata hai:

“Allah aur us ke Rasool ki itaat karo aur aapas mein jhagra na karo, warna tum kamzor ho jaoge aur tumhari taqat chali jayegi.” (Surat al-Anfaal: 46)

Jab tum jhagra karte ho to nakaam ho jaate ho. ‘Ayn Jaaloot ke baad ghatya rehnuma be-naqab ho gaye, khaas taur par Salah ad-Deen ke potay, jo sirf apni kursiyon aur hukoomat ki fikr mein the. Yeh woh log the jo apni hukoomat bachane ke liye Allah ke dushmanon ko apne bhaiyon ke khilaaf istemal karte the. Is fatah ke baad jhoote rehnuma be-naqab hue aur tareekh ke kooday-daan mein chalay gaye. Kuch ne Qutuz ki qiyadat qabool kar li, lekin aksar gaayab ho gaye.

Is fatah ka ek aur faida yeh hua ke Damascus aur Misr ka rishta mazboot hone ke baad Musalman Shaam aur Filasteen ke chhotay chhotay shehron aur Imaaraat tak pohnch gaye. Crusaders 166 saal se wahan maujood the aur Musalmanon ko nuqsaan pohancha rahe the. Yeh woh Imaaraat the jahan tak Noor ad-Deen, ‘Imaad ad-Deen aur Salah ad-Deen bhi nahi pohnch sake the. Ab al-Ayyoobi ke

nasli waaris duniya-parasti mein doob chuke the, lekin iman ke waaris aage aaye aur jahan unhon ne chhoda tha wahan se kaam sambhaal liya.

Main tumhein is fatah ke faide bata raha hoon, aur mere nazdeek sab se hairat-angez asar yeh tha ke Tartar ne Islam ko dekhna shuru kiya. Unhon ne parhna aur samajhna shuru kiya aur hairat-angez taur par girohon ki shakal mein Islam qabool kiya. Unhon ne dekha ke jab Musalman taqat mein hote hain to kaise rawaiya rakhte hain. Musalman chaahte to unka qatl-e-aam aur behurmati kar sakte the, lekin na qatl-e-aam hua, na behurmati, na qaid. Unhein hairat hui ke Musalmanon ne unhein maaf kar diya. Unhein zulm ki umeed thi, lekin yeh Islam nahi tha. Unhon ne insaaf, aman aur akhlaq dekha jab Musalman taqat mein the. Is ke saath yeh bhi wajah thi ke Tartar ka mazhab insani banaya hua tha — Jinkeez Khaan ne khud usey banaya tha — is liye unke andar roohani khala tha jo Islam se bhar gaya. Is azeem fatah se chay saal pehle, Holaako ka ek cousin Islam se mutasir ho kar Musalman ho gaya tha, jo ek bada aur ba-asar shakhs tha. Holaako is par hairan ho gaya aur us se jang ki.

Aakhir mein, main Allah Subhaanahu wa Ta'aala se dua karta hoon ke woh is Ummah ke dukh kam kare, aur aaj ke gaddaron ki jagah Sayf ad-Deen Qutuz jaisay rehnuma ata farmaye. Rahimahullahu Ta'aala.

Izzah in Ramadhaan

Ramadhaan aik university hai jismein bahut se courses hotay hain. Yeh ibaadat ka aik bunyaadi aur aham course hai, aur roohani pehlu bhi rakhta hai. Lekin Ramadhaan mein bachon ki tarbiyat, sabr, baantne ka jazba aur Ummah ka hissa mehsoos karna, haya aur sharam, Allah ka khauf, tawbah aur ikhlaas jaise courses bhi hotay hain. Ramadhaan mein in har aik cheez ka kuch na kuch dars milta hai, aur in mein se har aik alag se kai bayanon ke laayak hai. Lekin aaj hum in mein se aik pehlu par baat karenge, aur woh hai fakhr, izzat aur shaan, jise Arabi mein 'Izzah (عزة) kehte hain.

Islam bulandi aur raf'at ka deen hai — mehnat, sanjeedgi aur sakhti se kaam karne ka deen. Ramadhaan izzat aur fakhr ka mahina hai, aur yeh aapko mukhtalif satahon aur mukhtalif pehluon se yeh cheez sikhata hai. Rozaydar izzat haasil karne ke liye mukhtalif maidanon mein hota hai. Koi kahega: tum kya keh rahe ho — Ramadhaan ka 'Izzah se kya ta'alluq hai? Jab insaan khana, pani aur apni khwahishaat chhor deta hai, aur phir un cheezon ko bhi chhor deta hai jo saal bhar haram hoti hain, to woh apne aap ko dunyawi aur zameeni mamlaat se buland kar leta hai. Woh ghatiya aur zaleel cheezon ko chhor kar, ya shayad neutral cheezon ko chhor kar, apni qeemat barhata hai. Jab woh aisa karta hai, to woh aadaton, rawajon aur khwahishaat se azaad ho jata hai, aur yeh uske liye aur uske apne upar 'Izzah hoti hai. Jab woh apni apni nafs (andarooni khwahish) par fatah hasil kar leta hai, to woh 'Izzah ki inteha par pahunch jata hai, kyun ke phir koi cheez uske samne khari nahin ho sakti.

Insaan aik aur pehlu se bhi 'Izzah aur izzat haasil karta hai jab woh jhagray, behas, jahalat, dusron par gussa aur dusron ko nuqsaan pohanchane se door rehta hai.

Jab tum mein se koi roza ho, to na gandi zaban istemal kare aur na hi awaaz buland kare. (Hadith)

Yeh baat tumhein dusron ke saath mu'aamla karne mein 'Izzah deti hai. Aik momin Ramadhaan ki university mein apni ibadat (rozay), apne aamaal, aur haram cheezon ko chhorne ke zariye 'Izzah hasil karta hai — yahi asal raaz hai apni andarooni zaat ke liye 'Izzah paane ka. Yeh imaan ko taqat dena hai aur Ar-Rahmaan ke qareeb hona hai — aur yahi 'Izzah hai.

Momin is mahine mein ‘Izzah is tarah bhi hasil karta hai ke usey kharch karne ki targheeb di jati hai. Ab koi poochega: kharch karne ka ‘Izzah se kya ta’alluq hai? Iska bahut gehra ta’alluq hai. Jab tum kharch karte ho, to tum kamzor aur ghareeb logon ki hifazat karte ho. Tum unhein maangne se bacha lete ho, buzurgon ko ghurbat se mehfooz rakhte ho, aur neeche walon ko mayoosi se bacha lete ho.

Tum unhein pasti se utha kar ‘Izzah tak le aate ho. Islam chahta hai ke tum har pehlu se izzat, waqar aur fakhr ke saath zindagi guzaro, aur isi liye Islam ne kaha ke dene wala haath lene wale haath se behtar hota hai. Is par bahut si misaalein di ja sakti hain. Izzat, fakhr aur waqar insaan ke liye muhabbat aur ehtiraam ka sabab bante hain. Yeh sirf us waqt buri cheez ban jaati hai jab koi inhein maqsad bana le aur Allah ki hidayat ko saath na rakhe – phir insaan raaste se bhatak jaata hai.

Nabi ﷺ ne Ibn Abbas se farmaya: jab maango to Allah se maango, aur jab madad chaho to Allah se chaho. Kyun? Kyun ke yahin ‘Izzah hai. Sahih al-Bukhari mein az-Zubayr Ibn al-’Awwaam radiyallahu ‘anhu se riwayat hai ke Nabi ﷺ ne farmaya: kisi ke liye yeh behtar hai ke woh rassi le, jaa kar lakri kaate aur use apni peeth par uthaye, bajaye is ke ke woh logon se sawaal kare. Kuch bhi karo lekin logon se mat maango – yahi ‘Izzah hai. Balkeh Sahih Muslim mein hai ke kuch log Nabi ﷺ ke paas aaye aur Bay’ah ki: Islam par, paanch bunyadi arkaan par, aur aap ki itaat par, phir aap ﷺ ne farmaya: logon se kuch bhi mat maango. Kyun? Taake is Ummah ke andar izzat, fakhr aur shaan paida ki ja sake.

Wahb Ibn Munabbih ne us shakhs se kaha jo baar baar hukmaranon ke paas ja kar maangta tha: afsos hai tujh par, tu baar baar us shakhs ke paas jaata hai jo tera darwaza band kar deta hai, tujhe apni tangdasti dikhata hai aur apni daulat chhupa leta hai. Aur tu us Zaat ko chhor deta hai jo din raat apna darwaza khula rakhti hai, apni bepanah ghaniyat dikhati hai aur tujhe khud hukm deti hai ke mujh se maango. Taawoos ne ‘Ataa se kaha: kabhi bhi us shakhs se mat maangna jo tum se pehle apna darwaza band kar de, ya jis ke paas darmiyani log aur secretary hon. Us Zaat ke paas jao jiska darwaza Qayamat tak khula rahega, jis ne tumhein maangne ka hukm diya aur jawab ka wada kiya. Abu Haazim (apne daur ke ‘aalim) se poocha gaya: tumhari daulat kya hai? Tumhare paas kitna maal hai? Unhon ne kaha: meri daulat Allah par yaqeen aur insaanon se be-niyazi hai. Unke daur ke Ameer ne unhein khat likha ke jo maal chahiye likh do, main bhej dunga. Unhon ne jawab diya: main us Zaat se maangta hoon jo mujhe deta hai, jo deta

hai us par main raazi hoon, aur jo mujh se roak leta hai us par bhi main khush hoon. Allah ne jo mujhe diya hai us par main mutmain hoon, mujhe tum se kisi cheez ki zarurat nahi.

Yeh ‘Izzah ka mahina hai. Aao is ehsaas ko mehsoos karein, isay wahin se talab karein jahan yeh maujood hai, aur isay haasil karne ki koshish karein. Is sifat ko apne andar paida karein aur is Ummah mein dobara zinda karein. ‘Izzah sirf fardi satah par nahi hoti, balkeh is se bhi buland satah par hoti hai – poori Ummah ko majmoi taur par ‘Izzah ki zarurat hoti hai. Allah ne is Ummah ko izzat di, aur Allah ne is Ummah ko isi mahine mein ‘Izzah ata ki – Badr mein, jo ‘Izzah ki jang thi. Ramadhaan woh mahina hai jismein tamam fatahon mein se sab se azeem fatah hui – Fatah-e-Makkah Ramadhaan mein hui.

Beshak hum ne aap ko (aye Muhammad ﷺ) ek wazeh fatah ata ki. (Surah al-Fath: 1)

Hijrat ke teesray saal Ramadhaan mein Musalmanon ne Quraysh ke hamlay ko roka jab woh Badr ki shikast ka badla lene aa rahe thay. Paanchwein saal Hijrat mein Nabi ﷺ ne Ramadhaan hi mein Khandaq ki tayyari shuru ki. Spain, Tartar ki shikast aur bahut se aur tareekhi waqiaat jo is Ummah ke liye ‘Izzah ka sabab bane.

‘Izzah (izzat aur fakhr) Qur’an mein kai martaba zikar hui hai.

Jo koi izzat, quwwat aur shaan chahta hai to tamam izzat, quwwat aur shaan Allah hi ke liye hai. (Surah Faatir: 10)

Umar Bayt al-Maqdis ki kunjiyan lene jaate hain. Madinah se Quds tak paon chal kar safar karte hain aur raaste mein apne ghulam ke saath bari bari sawari karte hain. Umar ke daur mein na koi Yahoodi zulm ka shikar hua aur na koi Nasrani. Hum yeh bhi nahi kahenge ke koi Musalman – na Yahoodi, na Nasrani, na hi koi jaanwar. Umar 20veen sadi ke tasawwur se bhi aagay ka nizaam qaim karte hain. Woh bhedon ke liye raasta humwar karte hain taake woh na phislein. Madinah se Quds tak oont par bari bari sawari hoti hai – kabhi ghulam, kabhi Umar aur kabhi oont. Haan, yeh Islam ki khoobsurti hai – oont ko bhi araam milta hai. Har ek ko safar ka teesra hissa milta hai. Allah humein Umar jaisay log ata farmaye.

Abu ‘Ubaydah apne Khaleefah ke isteqbaal ke liye shehar ke bahar jaate hain. Jab Umar pohanchte hain to baarish ho rahi hoti hai. Is manzar ko zara tasawwur mein laao – Umar oont ki lagam pakray hue, zameen keechar se bhari hui, aur jooton ke feete kandhon par bandhay hue (ek aagay aur ek peechay). Ibn Katheer ne is manzar ki tafseel bayaan ki. Woh likhte hain ke dhoop Umar ke ganje sar par par rahi thi, yaani sar aur paon dono nange thay. Kapron ka aik hissa phata hua tha aur doosra silai kiya hua.

Tum tasawwur kar sakte ho ke Abu ‘Ubaydah Umar ko aik taraf le ja kar kehte hain: Umar, aap Rum ke sardaron (bishop aur padriyon) se milne ja rahe hain. Woh aap ko kunjiyan supurd kar rahe hain – yeh aik tareekhi lamha hai. Umar, kyun na aap apne kapray tabdeel kar lein? Is par Umar gehri saans lete hain aur kehte hain: agar tumhare ilawa koi aur yeh baat karta to main usey Nabi Muhammad ﷺ ki Ummah ke liye misaal bana deta. Phir Umar ne woh sunehri jumla kaha: hum woh log hain jinhein Islam ne izzat di hai, agar hum Islam ke siwa kisi aur cheez ko chunein ge to zaleel ho jaayenge. Islam ke ilawa har cheez zillat aur ruswai ki taraf le jane wali hai.

Yeh jumla aur is qissay ke kuch hissa Ibn al-Mubaarak ne Az-Zuhd mein, Ibn Abi Shaybah, Hannaad, al-Haakim ne Al-Mustadrak mein, Abu Na’eem ne Al-Hulyah mein aur Al-Bidaayah wan-Nihaayah ke chauthe jild mein riwayat kiya hai. Yeh bilkul mustahkam aur sahih hai.

Unhon ne humein Ummah ke masail ka seedha hal bataya aur ‘Izzah haasil karne ka tareeqa sikhaya. Sirf kapray tabdeel karne ki baat par Umar naraz ho gaye kyun ke unke nazdeek yeh Islam ke ilawa kisi aur cheez mein fakhr talash karna tha.

Wallahil-’Azeem, mere walid ne mujhe paanch saal se pehle yeh baat yaad karwai. Isay apne bachon ke dilon mein baitha do – yahi ‘Izzah ka raasta hai. Kabhi kabhi main sochta hoon ke Umar apni durrah (koora) se aaj ke un ‘Ulama par kya karte jo naye kapron mein nahi, balkeh naye aqeedon aur nazariyat mein izzat talash karte hain – jo har shikari ke daaman mein gir jaate hain.

Jo koi izzat, quwwat aur shaan chahta hai to tamam izzat, quwwat aur shaan Allah hi ke liye hai. (Surah Faatir: 10)

Agar tum izzat, shaan aur quwwat chahte ho to woh Allah se milti hai – saari ki saari. Yeh takabbur nahi, balkeh Musalman hone par sharminda na hona hai. Tum Islam ki taleemat aur qawaneen par fakhr karte ho, tanqeed karne walon ki parwah nahi karte – yahi ‘Izzah hai.

Ek mashhoor ‘Aalim al-Mahdi masjid mein baithe thay ke Khaleefah wahan aa gaye. Sab log Khaleefah ki taraf bhaag gaye lekin yeh shaikh apni jagah baithe rahe. Unse kaha gaya: kya tum Khaleefah ke liye khade nahi hoge? Jab Khaleefah sun raha tha to unhon ne kaha: log sirf Rabb-ul-’Aalameen ke liye khade hote hain. Khaleefah ne kaha: usey chhor do, Wallahi uski baat ne mere jism ke har baal ko khada kar diya. Shaikh ke paas ‘Izzah thi aur hukmaran ke dil mein Allah ka khauf tha. Jo log daulat aur shohrat ke liye hukmaranon ki khushamadi karte hain, woh apni ‘Izzah kho dete hain.

Maalik Ibn Anas apne daur ke ek azeem Imaam thay aur Haroon ar-Rasheed (jo us waqt ka hukmran tha) ne un se kaha ke aap mere paas aayein aur mujhe aur mere bachchon ko taleem dein. Aaj na Maalik jaisa koi Imaam hai aur na hi Haroon ar-Rasheed jaisa koi rehnuma. Har ‘Aalim is mauqay ka khawab dekhta, kyun ke agar aap maghribi kitaabon mein parhein to wahan likha hai ke Haroon ilm aur shaa’iron par kitna kharch karta tha. Imaam Maalik ne un se kaha:

Tum ilm talash karte ho, ilm khud tumhare paas nahi aata.

Jab Haroon ar-Rasheed Imaam Maalik ke ghar mein dakhil hua to woh baith gaya aur deewar se tek laga li. Woh aaram se baith raha tha ke Maalik ne kaha: apne buzurgon ka ehtiraam karo — main tum se umar mein bara hoon, seedha baitho aur mujhe izzat do. Haroon ne foran itaat ki aur unhein izzat di. Phir Haroon ne kaha: doosre log apne ilm ke zariye hum par jhuk gaye, lekin humein un se koi faida na hua; jab ke hum ne Aapke ilm ke saamne jhuk kar faida hasil kiya.

‘Izzah har satah par hoti hai. Us zamane ke Khulafaa’ ko dekho — hatta ke zalim hukmranon ko bhi. Hijrah ke 223 saal baad, is hi mahine mein, al-Mu’tasim ‘Amooriyyah mein tha. Al-Mu’tasim Baabik al-Harmi naam ke shaks ke muqaable ke liye nikla. Jab woh larnay gaya to Romiyon ne Musalmanon ki ek kamzori dekhi. Unhon ne Musalmanon ke ilaqe ka ek hissa qabza kar liya, bachchon aur buzurgon ko qatl kiya. Kisi par reham na kiya. Unhon ne hazaar se zyada Musalman aurton ko laundi bana liya aur un ke bachchon ko un ke saamne

zibah kar diya. Phir Musalman mardon ko qaid kiya, un ki aankhon mein lohay ki salakhain daal di, kaan kaat diye aur naak kaat li. Isi dauran Musalman aurat ki awaaz uthi:

Waa Mu'tasimaah!

Us ne Mu'tasim se madad pukari aur usi lamhe Mu'tasim us ki madad ke liye rawana ho gaya.

Aaj ke daur ko dekho to kitni afsosnaak baat hai. Syria ke Musalman qatl ho rahe hain aur yeh tareekh ki bari aafaton mein se ek ban chuka hai. Do saal se yeh silsila jaari tha, lekin jab Mufti Obama ne jang ka elaan kiya aur khulay aam kaha ke ab woh madad karega, to achanak Misr aur doosri jaghon par shuyookh zahir ho gaye. Ab sab baat karna chahte hain, bari bari istilahaat istemaal karte hain. Tum do saal pehle kahan thay? Jab log bheer bakriyon ki tarah qatl ho rahe thay, tab tum kahan thay? Do saal baad aur green signal milne ke baad hero ban gaye? Yeh kitni past soch wali Ummah hai. Main Allah subhaanahu wa ta'aala se dua karta hoon ke woh in ki aankhen khol de, kyun ke yahan koi 'Izzah nahi.

In 'Ulamaa ko hero kaha ja raha hai? Ek Syrian aadmi se poocha gaya ke tum Mufti Obama aur aaj ke shuyookh ke baare mein kya sochte ho jo ab bol rahe hain, mil rahe hain aur elaan kar rahe hain. Us ne kaha: hum ne kabhi in ka intezaar nahi kiya, aur humein yahan un ka koi asar nazar nahi aata. Yeh do saal der se aaye hain.

Jab ek aurat ne Wa Mu'tasimaah kaha, to us Khaleefah ne do saal intezaar nahi kiya. Tareekh batati hai ke woh foran bistar se uth gaya aur hukm diya: sab tayyari karo. Tareekh yeh bhi batati hai ke us ne foran reaction diya. Ek mo'arikh kehta hai ke woh aurat jo Wa Mu'tasimaah pukar rahi thi, Faatimah radhiallahu 'anha ki aulaad mein se thi, aur jab woh pukar rahi thi to usey azaab diya ja raha tha. Roman baadshah hans kar kehta tha: kya tum samajhti ho ke Mu'tasim Dalmatian ghodon par sawar ho kar tumhein bachane aayega? Dalmatian ghore bahut mehngay aur nayaab thay. Mu'tasim ne apne sipahiyon ko hukm diya ke jitne Dalmatian ghore mil sakte hain laao, aur unhon ne chaar hazaar se zyada ghore jama kar diye. Unhein lashkar ke aagay rakha gaya. Jab 'Amooriyyah ke qareeb pohanche to us ne kaha: us aurat ko koi haath na lagaye, usey main khud azaad karoon ga. Jab us ne aurat ko azaad kiya to kaha:

Gawahi do — ja kar apne naana Muhammad sallallahu ‘alayhi wa sallam ko bata do ke main ne tumhein chaar hazaar Dalmatian ghodon ke saath bachaya.

Yeh hotay hain mard. Us ne hukm diya ke jis ne aurat ko thappar maara tha usey qatl kiya jaye, aur phir ‘Amooriyyah ko aag laga di. Yeh waqia Hijrah ke 223 saal baad, Ramadhaan mein hua.

Kabhi kabhi ‘Izzah ka matlab hota hai ke aadmi ko aisa kalma kehna padta hai jo us ki jaan le sakta hai ya usey jail tak pohancha sakta hai. Islam ke liye yeh qeemat ada karna qabil-e-qadr hai. Nabi sallallahu ‘alayhi wa sallam ne farmaya: sab se afzal shaheed Hamzah hain, aur woh shakhs jo zalim hukmran ke saamne kharay ho kar bhalaai ka hukm de aur buraai se roke aur usi ke haathon qatl kar diya jaye. Yeh Hadith Al-Mustadrak al-Haakim mein hai.

Sa’d Ibn Abi Waqqaas ki ‘Izzah ko dekho — yahi hum qaim karna chahte hain. Un ki maa ne kaha: kya tum apne baap dada ke deen ke ilawa koi aur deen ikhtiyar karte ho? Wallah main na khaungi, na piyungi aur na saya mein baithungi jab tak main mar na jaoon ya tum apna deen na badal lo. Main mar jaoon gi aur tumhein zameer ka azaab hoga kyun ke tum ne mujhe marne diya. Sa’d ne unhein samjhaya aur woh maa ke bahut farma bardaar thay. Jab dekha ke baat ka asar nahi ho raha to ‘Izzah zahir hui. Maa, baitho, humein baat karni hai. Tum jaanti ho main tum se kitni muhabbat karta hoon. Wallahi agar tumhari sau jaanain hoti aur ek ek kar ke nikalti jaati aur unhein bachane ka sirf yahi tareeqa hota ke main apna deen chhor doon, to bhi main yeh deen nahi chhoroon ga. Tum kha lo, pi lo aur saya mein baith jao.

Aaj ki nasal ke mardon ke liye aurton ne bhi ‘Izzah ki misaal qaim ki. Abu Sufyaan ke Islam qabool karne se pehle, woh Madinah aaye taa ke Nabi sallallahu ‘alayhi wa sallam se kuch baaton par guftagu karein. Woh apni beti Umm Habeebah ke ghar gaye jo Nabi Muhammad sallallahu ‘alayhi wa sallam ki biwi thi. Beti ne foran Nabi sallallahu ‘alayhi wa sallam ka bistar lapet diya. Abu Sufyaan hairaan reh gaya. Us ne kaha: kya main is bistar ke laayak nahi hoon ya yeh bistar mere laayak nahi? Usay yaqeen nahi aa raha tha. Us ne socha shayad beti sharminda hai. Us ne kaha: nahi, tum Nabi sallallahu ‘alayhi wa sallam ke bistar par baithne ke laayak nahi ho, tum mushrik aur napaak ho. Us ne kaha: beti, tum mere baad paagal ho gayi ho. Nahi — woh paagal nahi hui thi; yeh Islam ki ‘Izzah aur ghairat thi.

Kuch log jo apni qeemat par bik chuke hain, un ka aik agenda hai ke Musalmanon se un ke deen ki ghairat aur ‘Izzah cheen li jaye. Kuch log is baat ko dekh lete hain aur kuch nahin. Aap sirf Salah ada nahi karte — balkay Salah ada karte hain ‘Izzah ke sath. Aap apna Hijaab, Niqaab ya daari ‘Izzah ke sath rakhte hain. Aap Islam ki taleem ‘Izzah ke sath dete hain, khaas taur par hum jo maghrib (west) mein rehte hain. Is deen par apni fakhr aur ghairat ka izhaar karein, kyun ke agar aap ne aisa na kiya to Allah aap ki jagah un logon ko le aayega jo apne deen par fakhr dikhayenge.

Koi keh sakta hai: “Shaykh, ab Ummah kamzor hai, halaat mukhtalif hain.” Lekin phir bhi aap apni ‘Izzah dikha sakte hain, aur main kuch misaalen deta hoon. Koi kahega ke yeh to Khilaafat ke daur mein tha jab Musalman izzat mein thay, lekin aap kamzor ho kar bhi ‘Izzah dikha sakte hain. Aap qaid mein ho kar bhi ‘Izzah dikha sakte hain. Aap tashaddud aur zulm ke neeche ho kar bhi ‘Izzah dikha sakte hain.

Har shakhs Bilaal ka waqia jaanta hai. Lekin Khubayb Ibn ‘Adi ka kya, jab unhein qaid kiya gaya aur sooli par charhane wale thay? Unhon ne kaha: mujhe do rakat namaz parhne do. Phir woh kharay hue aur do rakat parheen. Un do rakat mein bhi unhon ne ‘Izzah dikhai. Unhon ne namaz mukhtasir parhi taake yeh na samjha jaye ke woh maut se darte hain. Un se kaha gaya: kya tum apne ghar, biwi aur bachon ke paas hona pasand nahi karoge, aur Muhammad (sallallahu ‘alayhi wa sallam) yahan tumhari jagah hotay? Unhon ne kaha: mujhe yahan hona zyada pasand hai, is baat se ke main yeh jaan loon ke Nabi Muhammad (sallallahu ‘alayhi wa sallam) ki ungli ke siray par bhi koi chhota sa kaanta chubha.

Kahan hona pasand karoge Khubayb? Khubayb, is shikast-zada aur sar jhukai hui Ummah ko batao — tum kahan hona pasand karoge? Woh sooli par charhna pasand karega. Woh apna gosht cheeray jana pasand karega, lekin yeh gawara nahi karega ke Nabi (sallallahu ‘alayhi wa sallam) ko halki si bhi takleef pohanchay. …..‘Izzah!
Phir unhon ne un ke mubarak jism par bhalon aur teeron se waar shuru kar diye, aur woh keh rahe thay:

“Ay Allah! Main Tujh se apni mushkil ki shikayat karta hoon, aur us sazish ki jo enhon ne mere khilaf banai hai.
Ay Arsh ke Rab! Mujhe sabr ata farma us par jo yeh mere sath karna chahte hain.

Ay Allah! Main Tere siwa har aik se mayoos ho chuka hoon.

Yeh sab Allah ke liye hai, aur agar Woh chahay to mere jism ke tukron ko bhi barkat ata farma de.”

Unhon ne mujhe kufr ka ikhtiyaar diya, lekin main is par maut ko tarjeeh deta hoon. Phir unhon ne kaha: meri aankhen aansu baha rahi hain, magar yeh aansu in ke khauf se nahi balkay Tere khauf se hain.

Phir woh mazeed wazahat karte hain:
“Main maut se nahi darta, main Jahannum se darta hoon Ay Allah. Main Tujh se darta hoon Ay Allah.”

Woh Allah ke khauf se ro raha hai, aur Allah ke liye shaheed ho raha hai, jab ke us ka jism cheeray ja raha hai!

Hum kya kahen?
Laa Hawla wa Laa Quwwata Illaa Billah. Inna Lillaahi wa Inna Ilayhi Raaji’oon.

Is ‘Izzah ko dekho. Mujhe parwah nahi main kis haal mein maroon, bas Musalman maroon. Main apne dushmanon ke samne aajzi aur zaleeli nahi dikhaunga, main yeh sirf Allah ke samne dikhaunga — us ke samne jis ke paas mujhe wapas jana hai.

Yeh ‘Izzah ke intehai gehre aur khoobsurat ma’ani hain. ‘Izzah ka matlab samjhauta karna nahi hota, chahe kamzori ke lamhat hi kyun na hon. Abu Bakr apni zindagi ke sab se kamzor mor par thay jab poori Arab sarzameen un ke khilaf ho gayi, lekin woh mazbooti se kharay rahe. Woh aik shakhs thay aur unhon ne kaha: agar tum meri madad nahi karte, to main akela hi un ke paas chala jaunga.

Ibn Mas’ood ko dekho hamare jaisay daur mein — jab log dehshat aur khauf mein thay. Yeh Ummah ka kamzor tareen daur tha, Nabi (sallallahu ‘alayhi wa sallam) ke zamane ka bhi aik kamzor mor. Unhon ne kaha: main ja kar Qur’an ki aayaat buland awaaz se parhunga. Logon ne kaha: woh tumhein maar denge. Unhon ne kaha: Allah meri hifazat karega. Kis cheez ne unhein yeh karne par majboor kiya? Kya yeh farz tha? Nahi. Yeh ‘Izzah aur ghairat thi.

Woh gaye aur parhna shuru kiya:
"Ar-Rahmaan! Jis ne Qur'an ki taleem di." (Surah Ar-Rahman: 1-2)

Log kehne lage: Ibn Umm Ma'bad ko kya ho gaya? Woh Ka'bah ke paas cheekh raha hai. Log un par toot paray aur maarna shuru kar diya. Woh aur buland awaaz se parhte rahe, to unhon ne aur maara. Woh khoon mein doob gaye aur behosh ho gaye. Phir un ke sathi aaye aur unhein hosh mein laye. Unhon ne kaha: main dobara jana chahta hoon. Lekin unhon ne rok liya. Unhon ne yeh kyun kiya? Na yeh farz tha, na sunnat — yeh sirf 'Izzah thi, apni 'Izzah dikhane ke liye.

Jab Khaalid Hiraqil ke paas pohnche, to woh Musalmanon ki ghairat aur barhti hui quwwat dekh kar hairan reh gaye. Hiraqil ne apne logon se poocha: kya in ki tadaad zyada hai? Kaha: nahi. Kya in ke hathyaar behtar hain? Kaha: nahi. Phir kya baat hai? Aik buzurg ne kaha: mujhe bolne do. Us ne kaha: yeh log sharab nahi peete aur hum peete hain — 'Izzah. Yeh log zina nahi karte aur hum karte hain — 'Izzah. Yeh log raat ko namaz parhte hain aur hum nahi parhte. Yeh log din ko roza rakhte hain aur hum nahi rakhte. Hiraqil ne kaha: waqai, fatah isi tarah hasil hoti hai.

'Izzah ka matlab logon ko darana ya dehshat phailana nahi. 'Izzah ka matlab waqar aur martaba hai. Isay hamein apne dilon mein zinda karna hai. 1876 mein, Sultan Abdul-Hameed II sirf 34 saal ka jawan tha aur woh jo chahta hasil kar sakta tha. Usay bahut sa sona aur daulat offer ki gayi ke Falasteen ka chhota sa hissa de de. Balkans ke masail, Russians ka dabao aur har taraf se pressure tha, magar us ne Dr. Herzl se kaha: koshish bhi mat karna, main Falasteen ki aik balisht zameen bhi nahi dunga. Yeh meri milkiyat nahi, yeh Islami Ummah ki milkiyat hai — jis ne is zameen ko apne khoon se seencha hai. Apne million bacha kar rakho, kyun ke jab tak Khilaafat qaim hai tumhein yeh nahi milegi. Jab Khilaafat gir jayegi tab shayad muft mein le loge. Jab tak main zinda hoon, mere liye behtar hai ke chaku meri khal ko tukray tukray kar de, magar main Musalmanon ki zameen ka aik inch bhi nahi doon ga.

Un baaton par unhein kai martaba qatl karne ki koshish ki gayi. Wallahi, zinda cheeray jana mere liye is se zyada asaan hai ke Falasteen ka aik chhota hissa bhi de doon. 'Izzah!

Magar izzat, quwwat aur ghalba sirf Allah, us ke Rasool (sallallahu 'alayhi wa sallam) aur momineen ke liye hai, lekin munafiq is baat ko nahi jaante. (Surah al-Munaafiqoon: 8)

Apni ghairat aur fakhr ka izhaar karo. Main yeh nahi keh raha ke haraam na karo, balkay yeh keh raha hoon ke haraam na karo aur is par fakhr bhi dikhao. Farz ada karo aur is par fakhr rakho. Sunnat par amal karo aur fakhr rakho. Wajib ada karo aur fakhr rakho. Jab Islam ke baare mein poocha jaye to fakhr mehsoos karo. Islam ki taleemat par sharminda aur jhijhakna nahi chahiye. Jab namaz ka waqt aaye, jahan bhi ho, kharay ho jao — yeh ghair-qanooni nahi. 'Izzah, waqar aur shaan ke sath namaz ke liye kharay ho jao. Apni roshan tareekh seekho taake jab is par baat ho to fakhr ke sath iska difa'a kar sako. Islam ke qawaneen par fakhr dikhao — yeh Khalik ke qawaneen hain. Logon ko dikhao ke yeh qawaneen kitne behtareen hain aur insani banaye hue qawaneen kaise nakaam hue hain, jab ke Laa Ilaaha Illallah Muhammadar-Rasoolullah ke qawaneen hi insaniyat ke liye munasib hain. Is par fakhr dikhao.

Fasting of the Tongue (Zabaan ka Roza)

Roze se jo courses insan hasil karta hai, un mein sirf pait aur sharmgaah ki khwahishaat ko chhorna hi shamil nahi hota — jo hum sab jaante hain — balkay insaan ko dusri haraam cheezon par bhi kaam karna hota hai, khaas taur par woh cheezen jo zabaan se muta'alliq hoti hain. Ramadhaan ki university ka ek sab se bara course yeh hai ke insaan apne aap ko jhoot, zulm, gheebat aur zabaan ki dusri bimaariyon se roke — khaas taur par yeh zabaani bimaariyan. Aisi bimaariyan bohot si hain, lekin khaas taur par zabaan ki bimaariyan, aur hum is maslay par baat karne ja rahe hain.

Mustadrak al-Haakim mein hai ke Abu Hurairah radhiyallahu 'anhu ne kaha ke Nabi ﷺ ne farmaya:
Roza sirf khanay aur peenay se ruknay ka naam nahi, balkay roza fuzool, gandi, bekaar aur behuda baaton se ruknay ka naam hai.

Yeh sab cheezen roze mein shamil hain. Aap sab woh Hadith jaante hain — agar koi aap ko gaali de ya badtameezi, jahalat ya bewaqoofi se pesh aaye, to aap kahein:

Inni Saa'im (Main rozay se hoon)

Is par main ek chhoti si baat side note ke taur par kehna chahoon ga. Bukhari ki Hadith mein yeh jumla ek hi Hadith mein do martaba aata hai:

Inni Saa'im, Inni Saa'im (Main rozay se hoon, main rozay se hoon)

Aksar log jab yeh kehte hain, to aap sunte hain:
Allahumma inni saa'im

Yeh log is jumlay ko du'aa bana dete hain, jab ke yeh Hadith ka hissa nahi hai. Behtar yahi hai ke Hadith ke asal lafz par qaim raha jaye, jo yeh hai:

*Inni Saa'im, E*s mauzoo' par aur bhi bohot si Ahaadith hain.

Sahih al-Bukhari mein hai:
Jo shakhs baat aur amal mein jhoot nahi chhorta , to Allah ko us ke khanay aur peenay chhor denay ki koi zaroorat nahi.

Eske alaawe doosri ahadith — Sunan an-Nasaa'i, Ibn Maajah aur al-Haakim mein — Nabi ﷺ ne farmaya ke ho sakta hai ke rozay daar ko apne rozay se siwaye bhook ke kuch bhi hasil na ho. Ek aur riwayat, jo sirf Ibn Maajah mein hai, us mein aata hai ke rozay daar ko apne rozay se siwaye bhook aur pyaas ke kuch hasil nahi hota. Kuch log aise hote hain jinhein rozay se sirf bhook aur pyaas hi milti hai.

Yeh sab Ahaadith hain — aur aisi aur bhi bohot si hain. Ab koi kahe ga: theek hai, aap ne itni Ahaadith bayan kar di, to agar main kisi ko gaali doon, gheebat karoon ya jhoot boloon, to mera roza to toot gaya, phir main kyun na kha loon aur pee loon? Kuch log aisa samajhte hain, aur kuch waqai aisa karte bhi hain. Hum jo baat hamesha kehte aur dohraate hain woh yeh hai ke in Ahaadith ko na aap apni marzi se samjhein aur na main apni marzi se — balkay inhein usi tarah samjhein jaise samjhay jaanay ke liye aayi hain.

'Ulamaa ne is par baat ki hai. Haqeeqat yeh hai ke Hanaabilah, Shaafi'iyyah aur purani naslon ke tamam 'Ulamaa — jinhein main ne parha — sab ka ek hi kehna hai, siwaye Dhaahiriyyah ke. Dhaahiriyyah woh log hain jo nusoos (texts) ko bohot zyada zaahiri aur lafzi taur par lete hain. Baqi sab ne yeh kaha ke in cheezon se roza nahi tootta, balkay ajer (reward) zaya hota hai — ya'ni jo yeh kaam kare ga woh apna sawab kho de ga. Jo amal kare ga us ke mutabiq usay gunah milain ge, aur sirf itna hi nahi balkay apni 'ibaadat ka ajer bhi kho de ga.

Imaam Ahmad ibn Hanbal rahimahullah ne farmaya:
Agar gheebat aur chugli se roza toot jata, to hum mein se kisi ka bhi roza baqi na rehta.

Buri baat, jhoot, gheebat aur chugli saal bhar har waqt haraam hain. Phir Ramadhaan mein in par zyada zor kyun diya jata hai jab insaan rozay se hota hai? Is liye ke aap us 'ibaadat ki hikmat aur maqsad ke bilkul khilaaf kaam kar rahe hote hain jismein aap mashghool hain. Aap ek paak 'ibaadat mein hain aur apne aap ko paak karna chahte hain, lekin aisa amal kar rahe hain jo us maqsad ko khatam kar deta hai.

Is liye ke jaise hum hamesha kehte hain, Ramadhaan mein nek a'maal ka ajer kai guna hota hai — lekin is ke saath qeemat bhi hoti hai, kyun ke gunah bhi kai guna

barh jate hain. Aam dinon mein gheebat aur chugli par gunah milta hai, lekin Ramadhaan mein yeh aur zyada gehra hota hai — gunah bhi zyada hota hai kyun ke yeh muqaddas din hain. Sirf yahi nahi, balkay aap apni mehnat ka ajer bhi kho dete hain — Qiyaam, Salah aur ‘ibaadat ka ajer. Ab samajh aaye kyun?

Ab koi kehta hai: main ne jhoot bola aur mera roza kharab ho gaya, ab mujhe koi ajer nahi mil raha, to phir main kha pee hi loon. Haqeeqat yeh hai ke aap ko us gunah ka gunah mila, aap ne ‘ibaadat ka ajer kho diya, aur ab aap us par yeh bhi chahte hain ke asal roza tod kar ek bohot bara gunah aur kar lein? In Ahaadith ka maqsad yeh hai ke aap ko hosh dilaya jaye — yeh bataya jaye ke aap bohot se a’maal aur bohot si mehnat kho den ge agar is qisam ke gunah jari rakhe. Aap ke paas bohot kuch daao par laga hua hai. Yeh ek boot camp hai jo mujhe aur aap ko saal ke baqi hissa ke liye, balkay poori zindagi ke liye seedha karne ke liye hai.

Salaf mein se kuch ne kaha:
Roze ka sab se asaan hissa khana aur paani chhorna hai.
Wallahi, yeh bilkul sach hai.

Roze ki khoobsurti yeh hai ke yeh ek aisi ‘ibaadat hai jo poore din chalti rehti hai — sehri se maghrib tak. Yeh ek musalsal ‘ibaadat hai, ya’ni aap so rahe hote hain phir bhi ajer milta rehta hai — jab tak aap kisi ki gheebat na kar lein. Jab gheebat ki, to ‘ibaadat ruk jati hai — ya’ni ajer ruk jata hai.

Jaabir radhiyallahu ‘anhu ne kaha:
Jab tum roza rakho to apni sun’ne ki salahiyat ko bhi roza rakhao, apni zabaan ko jhoot se roza rakhao, apne azaa ko bhi roza rakhao, padosiyon ko takleef na do — har cheez ko roza rakhna chahiye.

In Ahaadith mein jo “jhooti baat” ka zikr hai, us mein har qisam ki baat shamil hai: jhoot, gheebat, tohmat, gaali, laanat, jhooti gawahi, momineen par ilzaam lagana — hatta ke cheekhna chillana bhi Ramadhaan mein nahi hona chahiye. In mein se har ek apne aap mein kai halaqaat ka mauzoo’ hai.

Zabaan ek chhota sa gosht ka tukra hai, lekin nihayat khatarnaak hai. Isi liye Nabi ﷺ ne humein bataya ke logon ke Jahannam mein daakhil hone ke bare sabab mein se ek zabaan hai. Zabaan qaatil hai, barbaad karne wali hai aur tabah kar dene wali hai. Ho sakta hai ek lafz jo aap kah dein, Allah ke ghazab ko haasil kar le

aur aadmi ko sattar saal Jahannam mein daal de — Allah hum sab ko is se mehfooz rakhe. Aur yahi zabaan ka ek lafz aisa bhi ho sakta hai jo aap ko sab se kaamyaab logon mein shamil kar de.

Umar radhiallahu ‘anhu ne kaha:
Ek martaba main Abu Bakr as-Siddeeq radhiallahu ‘anhu ke paas gaya aur dekha ke woh apni zubaan pakray huay thay. Unhon ne apni zubaan haath mein pakri hui thi aur keh rahe thay: “Is ne mujhe barbaad kar diya – meri zubaan ne mujhe barbaad kar diya.”
Main ne kaha: Abu Bakr, aap kya keh rahe hain? Aap ki zubaan ne aap ko barbaad kar diya? Aap ki zubaan kaise aap ko barbaad kar sakti hai? Woh zubaan jo Rasoolullah Muhammad ﷺ ki madad aur nusrat mein apni poori koshish lagati rahi. Aap Abu Bakr kehte hain ke aap ki zubaan ne aap ko barbaad kar diya, jab ke aap woh shakhs hain jinhein Jannat ke aath ke aath darwazon se bulaya jayega? Woh shakhs jin ki imamat mein Rasoolullah ﷺ ne muskurate huay namaz ada ki, us subah jab Rasoolullah ﷺ ka inteqaal hua. Ambiya ke baad behtareen insaan, radhiallahu ‘anhu. Lekin yeh log apna muhasiba bohot buland mayaar par karte thay.

Yeh ghalat tasawwur na rakhein ke buhtaan aur gheebat sirf zubaan aur honton se hoti hai. Yeh aankh ke ishare se bhi ho sakti hai, ya kisi harakat se bhi, aur Twitter, Facebook aur internet forums par to yeh aur bhi zyada khatarnaak ho jaati hai.
Kya yeh bhi shumaar hota hai? Ji haan, bilkul hota hai.
Koi keh sakta hai: lekin main screen ke peechay chhupa hua tha aur kisi ko pata nahi chala.

“Kya woh nahi jaanta ke Allah dekhta hai?” (Surat al-’Alaq: 14)
Kya tum ne Qur’an nahi suna? Kya woh nahi jaanta ke Allah sab kuch dekhta hai?

“Us din tum sab ko pesh kiya jayega, tumhari koi baat chhupi nahi rahegi.” (Surat al-Haaqqah: 18)
Aaj tum isay raaz bana sakte ho, lekin us din tumhara koi bhi raaz chhupa hua nahi rahega.

“Un ke gawaah likh liye jayenge aur un se pooch gajj ki jayegi.” (Surat az-Zukhruf: 19)

Zubaan aur ishara, Twitter aur Facebook mein koi farq nahi. Har cheez par tum se hisaab liya jayega.

Ramadhaan is liye aaya hai ke yeh hoshyaari aur Allah ka khauf hamare dilon mein zinda kare.
Haan, Ramadhaan ke kuch din reh gaye hain, lekin ab bhi dair nahi hui. Aaj se Ramadhaan ke aakhir tak yeh amal karo:
Har raat sone se pehle apni zubaan ka muhasiba karo. Agar tum ne jhoot bola, mazaak udaaya, buhtaan lagaya, gaali di, kisi ko zaleel kiya ya gheebat ki, to har ghalti par paanch dollar ya bees dollar (jo bhi tum kar sako) alag rakh do.
Ek haftay ke baad ya Ramadhaan ke aakhir tak tum dekho ge ke tum ne apni zubaan ko dhoy diya. Agar tum Ramadhaan ke baqi dinon mein yeh tareeqa apna lo, to Bi-iznillahi Ta'ala yeh tumhari poori zindagi ke liye jaari rahega. Tum apne andar wazeh farq mehsoos karo ge.

Hum tum se yeh umeed nahi rakhte ke tum farishta ban jao, lekin jab tum phislo to foran Tawbah ke saath uth jao aur seedhi raah par chalna jaari rakho.
Ramadhaan ka maqsad tumhare andar Allah ka khauf, hoshyaari aur parhezgaari paida karna hai – aur yahi Taqwa hai.
Ek mazboot Imaani difaai nizaam, ke tum har lafz bolte waqt Allah se daro – yahi Taqwa hai.

Zara tasawwur karo ke kisi shakhs ko maloom ho ke us ka boss chhupi hui cameras lagaye huay hai, ya jaise aaj kal bohot se log jaante hain ke hukoomat un ki gaariyon, phone aur gharon par nazar rakh rahi hai, cameras lage huay hain.
Kya woh kabhi bhoolta hai ke camera laga hua hai ya phone tap ho raha hai? Kabhi nahi. Woh hamesha hoshiyar rehta hai – yeh us ke zehan mein basa hota hai.
Phir hum Raqeeb aur 'Ateed ko kaise bhool jaate hain?

"Insaan koi lafz bolta hi nahi magar us ke paas ek nigrani karne wala tayyar hota hai." (Surat Qaaf: 18)

Kuch logon ki tarah yeh na kaho: "Main ne us ke baare mein baat kar li, mera dil halka ho gaya."

Nahi. Jo baat tum apne seene mein daba kar rakho, woh us se behtar hai jo Qiyamat ke din Allah ke saamne tumhari kitaab-e-a'maal mein likh di jaye. Musalmanon ke sochnay ke andaaz mukhtalif hotay hain.

Ibn Mas'ood radhiallahu 'anhu ne kaha:
Mujhe apni zuban se zyada koi cheez qaid ke qaabil nahi lagti. Agar koi cheez qaid ki mustahiq hai to woh sirf zubaan hai.

Sulh al-Hudaybiyyah ke mauqe par Umar radhiallahu 'anhu ne kuch alfaaz keh diye jo un ke nazdeek hadd se barh gaye thay. Woh Rasoolullah ﷺ ko Quraysh se jang par razi karna chahte thay, jab ke us waqt Rasoolullah ﷺ ko jang ka hukm nahi diya gaya tha.
Umar ka maqsad yeh tha ke woh Allah ke raaste mein shaheed hona chahte thay. Baad mein unhon ne is baat ko ghalat samjha aur saalon baad jab woh buzurg ho gaye to kaha: us ke baad main ne itni zyada nekian ki aur aaj tak Allah se us baat ki maghfirat maangta hoon jo main ne kahi thi.

Hamari zubaan hamari aakhri manzil ka faisla kar sakti hai.
Allah humein Jahannum se mehfooz rakhe.

Rasoolullah ﷺ ne farmaya:
"Jo shakhs mujhe apni zubaan aur apni sharamgaah ki zimmedaari de de, main use Jannat ki zimmedaari deta hoon."

Agar tum gharelu jhagray dekho, bhaiyon ke darmiyan masail dekho, muashray ke bhaiyon ke darmiyan ikhtilaaf dekho, qatal aur bohot se aur masail dekho – in sab mein zubaan ka bohot bara kirdar hota hai.
Agar tum soch rahe ho ke tumhara Imaan kamzor kyun hai, to sab se pehla kaam yeh hai ke apni zubaan ka jaiza lo.
Tumhare Imaan ko mazboot karne ka sab se bara zariya tumhari zubaan hai.

Nabi ﷺ ne humein yeh taleem di ke ya to achhi baat kaho ya khamosh raho.
Yeh sirf haraam ya halaal ka mayaar nahin hai, balke us se bhi buland mayaar hai.
Agar baat achhi ho to main use kahunga, aur agar woh neutral ho to main use apne tak hi rakhoonga.

Nabi ﷺ ne zaban ki kuch bimaariyon ko Moobiqaat (موبقات) kaha.

Kya aap jaante hain ke Moobiqaat ka kya matlab hota hai?
Halakat mein daalne wali aur tabah kar dene wali cheezen.
Aap ﷺ ne zaban ke kuch gunahon ko Moobiqaat ke zumeray mein rakha, jaise sood, jaadu aur qatl, aur un mein se ek aurat ki izzat par ilzaam lagana bhi hai.

Shu'bal-Imaan (شعب الإيمان) by Imam Bayhaqi mein aata hai:

Jab Nabi ﷺ ne Ka'bah ko kaafi arsay baad dekha, to aap ne Ka'bah ko dekha aur us se mukhatib hue.
Aap ﷺ ne farmaya: tum kitni ba-izzat ho, lekin ek momin ki izzat aur hurmat tum se bhi zyada azeem hai.
Phir aap ﷺ ne farmaya ke Allah Ta'ala ne momineen ke khoon, un ki izzat aur un ke maal ko haraam qarar diya hai.

Main un logon ko jo be-lagam aur tohmat bhari zaban rakhte hain, is hadees ka matlab ek bunyadi tareeqe se samjhana chahta hoon, jo shayad unhon ne pehle kabhi na suna ho.
Kya koi Ka'bah ko gaali deta hai?
Har shakhs use muqaddas maanta hai aur kisi Musalman ke liye Ka'bah ko gaali dena tasawwur se bhi bahar hai.

Kya koi hathora le kar Ka'bah par hamla karega aur use giraane ki koshish karega?
Ya hathora aur chheni le kar Ka'bah ko todne aur dhahane ki koshish karega?
Yeh woh kaam hain jin ka tasawwur is Ummat ke bare gunahgaar bhi nahin karte.

Agar koi Ka'bah ko gaali de ya use girane ki koshish kare, to aap kya karein ge?
Ek momin ki izzat par baat karna, Ka'bah par baat karne ya Ka'bah ko gaali dene se bhi bada gunah hai.
Ka'bah ko pathar pathar gira dena, ek momin ko qatl karne se chhota gunah hai.

Allah ke nazdeek aur nek momineen ke nazdeek ek Musalman ki izzat aur hurmat bahut azeem hai.

Qiyamat ke din jab aap Allah ke samne kharay honge aur Allah aap se pooche ga ke tum ne apne bhai ke baare mein yeh kyun kaha, to tumhein jawab dene ka mauqa diya jayega.

Tum ne apni behan ke baare mein yeh kyun kaha?
Tum ne un nek logon ke baare mein yeh kyun kaha?

Woh bhai jo jail mein tha, aur woh log jo Ummat ka difa' kar rahe hain — tum ne un ke baare mein yeh kyun kaha?
Tumhein jawab dene ka mauqa milega.

"Ya Allah, mujhe Google par mila tha?"
Main Allah ki qasam de kar poochta hoon — kya yeh Allah ke samne qaim reh sakta hai?
Yeh to aaj ki sab se zalim insani adalaton mein bhi daleel nahin banti, phir 'Allaamul-Ghuyoob, Al-Hakam aur Al-'Adl ke samne kaise chale gi?

"Mujhe forum par mila ya Twitter par dekha, is liye aage forward kar diya."
Kya yeh Allah ke samne koi difa' ban sakta hai?

Al-Fudhayl Ibn 'Iyyaadh ne kaha:
Main apne kuch doston ko jaanta hoon jo ek Jum'ah se doosri Jum'ah tak khamosh rehte thay — siwaye Qur'an, zikr aur ibaadat ke.
Unhon ne apni zabanon ki hifazat ki.

Abu Na'eem aur Ibn Abi Dunya ne riwayat ki ke Ibn 'Abbaas apni zaban se mukhatib hote aur kehte:
Achhi baat bol, kamyab ho jayegi, warna nadamat uthayegi.
Woh apni zaban ko dara rahe thay aur khud ko yaad dila rahe thay ke yeh ek khatarnaak muscle hai.

Ibn 'Abbaas RA ne farmaya:
Mujhe yeh baat pahunchi hai ke Qiyamat ke din insaan ke liye sab se bada dushman usi ki apni zaban hogi.

Apna namoona Nabi Muhammad ﷺ ko banao.
Anas Ibn Maalik RA ne kaha ke main ne Nabi ﷺ ki das saal khidmat ki aur aap ne kabhi mujhe "uff" tak nahin kaha.

Yahi tareeqa hai kisi ko pehchanne ka — jab aap us ke saath rehte hain aur us se mu'aamla karte hain.

Anas ne yeh bhi kaha ke kabhi kabhi main woh kaam nahin karta tha jo Nabi ﷺ ne kaha hota, lekin aap ﷺ ne kabhi mujhe daanta, cheekha ya gaali nahin di.

Bolne se pehle apni baat par ghour karne ki aadat daalo.
Al-Hasan al-Basri R.A. ne kaha:
Jo apni zaban ko qaboo mein nahin rakhta, woh apne Deen ko nahin jaanta.

Jo alfaaz tumhare paas hain, woh tumhare qaidhi hain. Tum un par qaboo rakhte ho. Is baat par khush ho jao ke woh tumhare qaidhi hain.

Jab tum unhein chhor dete ho, to tum un ke qaidhi ban jaate ho.
Phir tumhein duniya mein bhi aur Allah ke samne bhi un ke nateejon ka saamna karna hota hai.

Tum bahut se log dekho ge jo sharab, zina, sood aur doosre gunah chhor sakte hain, lekin zaban ko qaboo mein nahin rakh sakte.

Nabi ﷺ ne farmaya:
Jab insaan subah uthta hai to us ke azaa zaban se kehte hain:
Allah se dar hamare baare mein. Agar tu ne achha kiya, to hum bhi theek rahenge, aur agar tu ne bura kiya, to hum bhi bura haal mein honge.

Log zaban ki wajah se jalein ge.
Yeh hairat angez hai ke kitne log bare gunahon ke qareeb bhi nahin jaate, lekin din raat momineen par apni zaban chala dete hain.

Aise log jinhein dekh kar kaha jata hai “Allahumma Baarik” — muh mein miswaak, lambi daadhi, khoobsurat hijaab, masjid ke andar bahar, baar baar ‘Umrah aur Hajj.
Itni mehnat, aur phir apni zaban ke zariye sab kuch doosron ko baant dete hain.

Al-Awsat (الأوسط) mein at-Tabaraani ne Baraa’ Ibn ‘Aazib radhiyallahu anhu se ek Hadith riwayat ki hai.

Mustadrak al-Haakim mein kaha gaya hai ke yeh Hadith Bukhari aur Muslim ke mutabiq hai. Main jaanta hoon ke kuch ‘ulama ne isay da’eef kaha hai, lekin mera maanna hai ke yeh sahih hai. Ribaa ke tihattar hissay hain, ya doosri riwayat mein

bahattar. In mein sab se halka gunaah bhi aisa hai jaise koi apni maa ke saath jinsī ta'alluq qaim kare. Is baat ko ghour se suniye.

Ribaa ke bahattar ya tihattar darjaat ya qisamain hain, aur un mein sab se halka gunaah bhi aisa hai jaise koi apni maa ke saath jinsī ta'alluq qaim kare, aur Ribaa ki sab se buri qisam yeh hai ke koi kisi Musalman ki be-izzati kare. Ae Allah ke Rasool sallallahu 'alayhi wa sallam, iska kya matlab hai? Matlab yeh ke maa ke saath zina karna bhi kisi Musalman ki tauheen karne se kam gunaah hai. Sood lena kisi Musalman ki be-izzati karne se kam gunaah hai. Yeh un logon ke liye sabaq hai jo apne aap ko refuters kehte hain, modernists jinke kaanon mein shaitani waswase hain, aur ummat ke aam log jo is maamle mein jahalat ka shikaar hain.

Apni zubaan se hoshiyar raho, kyun ke Jahannam ke zyada tar azaab ka sabab zubaan hi hoti hai. Qabr ke azaab ka bhi zyada hissa zubaan ki wajah se hota hai. Wallahi, tum qabr ke us azaab ko nahin chahte. Kabhi kabhi tum kisi ko kehte ho ke us behn ya bhai ke baare mein baat karna chhor do, to woh kehta hai: bhai, yeh baat sach hai. Internet par hai, us ki ex-fiancée se pooch lo, maqami Imaam se pooch lo, ya community se pooch lo. Chalo maan lete hain ke tum jo keh rahe ho woh sach hai. Hum is par behas nahin kar rahe — asal baat to yahi hai! Yeh Gheebah (غيبة) hai, aur tumhara is par baat karna hi jaaiz nahin. Jab baat sach ho tab bhi yeh bara gunaah hai. Aur agar baat jhooti ho to phir use Buhtaan (بهتان) kehte hain, aur yeh zubaan ki ek aur bimaari hai. Jaise main ne kaha, in mein se har ek bimaari par poori poori Halaqaat ho sakti hain.

Kuch log baith kar apne bhaiyon ke baare mein baatein karte hain, aur apne pait un ke gosht se bharte hain.

Kya tum mein se koi yeh pasand karega ke apne murda bhai ka gosht khaye? Tum is se nafrat karoge — to phir gheebat se bhi nafrat karo. (Surat al-Hujuraat: 12)

Musalmanon ka gosht kha kar bharpoor daawat ke baad koi masjid jaa kar Salah padhta hai ya 'Umrah karta hai, phir yeh samajhta hai ke woh qabr mein dulha ya dulhan ki tarah sukoon se soye ga.

Nabi sallallahu ‘alayhi wa sallam ek qabr ke paas se guzre to farmaya: is qabr mein ek aadmi ko azaab diya ja raha hai, aur usay azaab us baat ki wajah se ho raha hai jo us ki zubaan ne kahi thi. Kuch log is ko justify karte hain aur kehte hain: main to us ke munh par keh doon ga. Agar tum us ke munh par keh doge to tum ek gunaah se doosre gunaah mein chalay gaye. Tum gheebat se nikal kar apne bhai ko takleef dene ke gunaah mein daakhil ho gaye. Agar us ke paas jaana hi hai to hikmat aur narmi ke saath jao aur naseehat karo — apne bhai ke liye aaina bano — phir yeh kaam karo. Yeh bhalaai ka hukm dena aur buraai se rokna hai, aur hum chahte hain ke tum yeh karo. Ja kar usay kaho: bhai, yeh ghalat hai, tum aisa nahin kar sakte. Koshish karo ke us ki rehnumaai karo aur madad karo, ya phir un logon ko batao jin ki baat woh maanta ho.

Maan lo ke kisi bhai se zina ya badkaari ho gayi — tum kaun ho jo is baat ko phailaao ya dohraao? Tum kaun ho jo us ka muqaabla karo, siwaaye is ke ke naseehat aur mashwara dena ho? Kya tum Khaleefah ho? Agar Khaleefah hai to Khaleefah ke paas jao taake woh hadd jaari kare. Warna bas yahin baat khatam — tum is ka zikr hi na karo. Agar maamla Khaleefah tak uthana hai to uthao, aur agar naseehat deni hai to do. Ya to narmi aur ikhlaas ke saath naseehat karo, ya phir is par dhakkan laga do. Jab Khaleefah aayega, tab tum usay bata sakte ho, aur woh jo zaroori hoga karega.

Musalman ko zubaan se takleef dena itna bara jurm is liye hai kyun ke yeh Musalman bhaiyon aur behnon ke liye sab se zyada dukh dene wali cheez hai. Is se bohot se log dinon, hafton, aur kabhi kabhi poori zindagi ke liye udaas aur pareshan ho jaate hain. Aaj main sirf un logon ki baat nahin karna chahta jo chugli, gheebat, jhoot aur buhtaan karte hain, balki main chahata hoon ke agar tum par baat ki ja rahi ho to tum khush ho jao. Jab koi tumhari burai kare to muskurao, hanso, aur khush ho jao. Kya tum tasawwur kar sakte ho ke jo tum par buhtaan lagata hai us se tumhein kitne muft ke ajr mil rahe hain, aur tumhare gunaah us par daale ja rahe hain? Aise aamaal jo tum ne kabhi kiye hi nahin aur jin ka tumhein khayal bhi nahin tha. Isi liye Nabi sallallahu ‘alayhi wa sallam ne unhein muflis (bankrupt) kaha — kyun ke un ke paas bohot se aamaal hote hain lekin woh sab tumhein de dete hain. Sirf yahi nahin, balki tumhare gunaah bhi un par daal diye jaate hain.

Yaad karo Tawheed ki class mein hum ne Qantarah (قنطرة) ka zikr kiya tha. Saari mushkilaat aur Siraat ke baad, jab tumhara paon Jannat ki seedhiyon par padne

hi wala hota hai, to jin logon ke darmiyan jhagre hote hain unhein ek mod par rok liya jaata hai. Unhein Qantarah par jaa kar apne ikhtilaafaat niptane hote hain phir woh Jannat mein daakhil hote hain. Kuch ke aamaal kam kar diye jaate hain aur kuch ke barha diye jaate hain.

Jab kisi ne al-Fudhayl Ibn ‘Iyyaadh se shikayat ki ke falan shakhs meri burai kar raha hai, to unhon ne kaha: woh tum par bhalaai barsa raha hai — woh tum par aamaal daal raha hai. Hum ne khutbon aur duroos mein is mauzoo par kitni dafa baat ki hai, aur phir koi aa kar kehta hai: Wallah Shaykh, mujhe yeh baat sunne ki sakht zarurat thi. Yeh baat mominon ko andar se dukh deti hai, aur isi liye yeh itna bara gunaah hai. Aaj ke baad agar tum par baat ki ja rahi ho to khush ho jao. Agar tumhara zikr ho raha ho to udaas aur ghamgeen mat ho. Tumhein pata hai woh shakhs Laylat-ul-Qadr ki jo raat poori ibadat mein guzarta hai — tumhein woh Laylat-ul-Qadr us se mil jaati hai. Abdur-Rahmaan Ibn Mahdi ne bohot hairat-angez baat kahi. Unhon ne kaha: agar mujhe yeh na lagta ke Allah ki nafarmaani zameen par ho rahi hai, to main chahta ke log meri gheebat karein, mere baare mein baatein karein aur buhtaan lagayein. Allah ke saamne kharay ho kar aise aamaal paana jo tum ne kabhi umeed bhi nahin ki — is se behtar kya ho sakta hai? Tumhari apni maa bhi tumhein woh aamaal nahin degi. Mujhe aaj bhi yaad hai 1994 ka woh manzar jab main ne pehli dafa Faydh al-Qadeer (فيض القدير) ke teesray jild mein yeh baat padhi thi, jo Mannaawi ki kitaab hai. Mujhe woh saal aur woh jagah aaj bhi yaad hai aur main use kabhi nahin bhool sakta, kyun ke yeh baat dil ko khushi se bhar deti hai.

Al-Hasan al-Basri R.A. ne suna ke koi un ke baare mein baat kar raha hai, to woh bazaar gaye aur kuch khajooren khareed kar laaye. Kisi ne poocha: Hasan al-Basri R.A., koi aap ki gheebat aur buhtaan kar raha hai, phir aap us ke liye khajooren kyun le ja rahe hain? Unhon ne jawab diya: tum ne mujhe apne aamaal de diye, to main bhi tumhein kuch wapas dena chahta hoon. Main is par itna izafa karunga ke al-Hasan al-Basri R.A. ko yeh bhi kehna chahiye tha: jo cheez main tumhein de raha hoon, woh us ke muqaable mein kuch bhi nahin jo tum ne mujhe diya hai.

Kuch log apne Ramadhaan, apni Laylat-ul-Qadr ki raat, ya apna Hajj doosron ko muft mein de dete hain.

Is kahani ko gaur se suniye. Ek saga bhai aur us ki behn Hajj par gaye, aur bhai apni biwi ko peechhe chhor gaya. Biwi ne khud peechhe rehna pasand kiya kyun ke us ke chhote chhote bachche zyada thay, is liye woh ghar par hi rahi. Hajj ke dauran bhai aur behn kisi jagah chal rahe thay ke bhai ne kaha: main bas jaldi se apni biwi ke liye ek tohfa khareed leta hoon. Behn jaldi mein thi, us ne biwi ke baare mein bas ek chhota sa lafz keh diya. Un ke darmiyan koi bigaad nahi tha, rishte achhe thay, magar bas ek baat us ke munh se nikal gayi.

Us mulk mein, jahan biwi Hajj par nahi gayi thi, us ne ek khwab dekha. Us ne dekha ke us ki nand (sister-in-law) ne apna Hajj use tohfe mein de diya hai. Us ne foran ek Shaykh ko phone kiya aur kaha: Shaykh, main ne ek ajeeb sa khwab dekha hai ke meri nand ne apna Hajj mujhe de diya hai. Shaykh ne kaha: us ne zaroor tumhare baare mein koi baat ki hogi, gheebah ya chugli ki hogi, aur us ka Hajj tumhare liye ajr ban gaya hai — aur aakhirkaar tumhein hi milne wala hai.

Jab nand wapas aayi, biwi ne usay khwab ke baare mein bataya. Dono ke rishte waqai achhe thay. Nand ne tasleem kar liya, maafi maangi aur muaf karne ki darkhwast ki. Sirf ek lafz — aur woh poora Hajj use dene wali ho gayi thi! Ab sochiye, poori poori baatein, articles, musalsal pareshani, aur saalon ki dushmani — kitna zyada ajr zaya ho jaata hai.

Wallahi, Musalmanon ke baare mein buri baat karna koi halka maamla nahi hai. Main aap ko bata raha hoon, ho sakta hai ke kisi Musalman ke baare mein kahe gaye chand alfaz ka kaffara ada karne ke liye dashkon (decades) ke amaal darkaar hon. Chand zabani alfaz, lekin un ka badla poori zindagi ke amaal se dena pade.

Koi keh sakta hai: aap mubaligha kar rahe hain, aur yeh sab khwabon par mabni hai. Main kehta hoon: main khwabon par baat nahi kar raha, balki Musalmanon ko pohanchne wale nuqsaan ke pehlu se baat kar raha hoon, aur khaaskar is Hadees ke hawale se. Jab Nabi ﷺ Safiyyah radhiallahu ‘anha se nikah karne wale thay, to Aishah radhiallahu ‘anha ne kaha ke woh qad mein chhoti hain. Ek riwayat mein hai ke unhon ne seedha nahi kaha, balki sirf ishara kiya ke woh chhoti hain.

Bas ek haath ka ishara, ek chhota sa lafz — itna hi tha. Nabi ﷺ ne kya farmaya? Nabi ﷺ ne farmaya: agar yeh baat samandar mein daal di jaaye to poora samandar

badal jaaye. Kya aap kabhi in ahadees par ghour karte hain jab aap inhein parhte hain?

Sunan Abi Dawood mein aata hai ke Aishah radhiallahu ‘anha ka woh ishara ya woh lafz agar Pacific Ocean mein daal diya jaaye, to Pacific Ocean ka rang badal jaaye. Is ka matlab yeh hai ke us ek lafz ka kaffara ada karne ke liye aap ko Pacific Ocean jitne amaal chahiye honge.

Yeh sunne ke baad, kya aap apni har baat par dobara ghour nahi karenge? Kya aap bolne se pehle sochenge nahi? Aur mere bhai aur behn jo doosri taraf hain, jo baaton ka nishana bante hain — khush ho jao un paharon aur samandaron jitne amaal par jo tumhein milne wale hain. Woh amaal jo tumhein tumhari maa, tumhara baap, aur tumhara bachcha bhi nahi de sakta. Yeh tumhein us shakhs se milte hain jo tumhari gheebah karta hai.

Aap un logon ko dekhte hain jo Taraweeh ke baad ikattha hote hain aur ek ke baad doosre Musalman ko nishana banate hain — gheebah aur bohtaan karte hain. Kabhi Imaam se shuru karte hain, phir daayein baayein walon tak pahunch jaate hain. Hans hans kar baatein hoti hain, phir siyasat par aa jaate hain, aur un logon par zaban chalate hain jin ki roohain shayad ab sabz parindon mein hain, ya un tak pahunchne wali hain. Un ke tamaam amaal ka kya hota hai? Woh apni Taraweeh aur Qiyaam doosron ko tohfe mein de dete hain — sirf ek raat nahi, balkeh saalon ke amaal.

Jab Aishah radhiallahu ‘anha ko bataya gaya ke log Abu Bakr aur Umar radhiallahu ‘anhuma ke baare mein un ke wafat ke baad buri baatein karte hain, to unhon ne kaha: Allah ne un ke amaal un ki maut par khatam kar diye, aur yeh us ka zariya hai jis se Allah un ke amaal aur barha raha hai. Abdullah ibn al-Mubaarak ne kaha: agar mujhe kisi ki gheebah karni hi hoti, to main apni maa aur baap ki karta, kyun ke mujhe un se zyada kisi ke ajr ka haqdaar koi nahi lagta.

Gheebah aur bohtaan ke maamle mein teen qisam ke log hote hain: ya to aap ke baare mein baat ho rahi hoti hai, ya aap baat kar rahe hote hain, ya aap sun rahe hote hain. Agar aap ke baare mein baat ho rahi hai, to hum ne kaha ke ajr par khush ho jao aur gham na karo. Aaj ke baad jab koi aap ke baare mein baat kare, udaas na hon. Yaad rakhein woh muft ka Hajj, muft ka Ramadhaan, aur woh

paharon aur samandaron jitne amaal jo aap ki taraf aa rahe hain — bina kisi mehnat ke, jo aap ko Firdaws tak le jaayenge.

Jo log baat karte hain, un ke baare mein hum pehle hi ahadees bayaan kar chuke hain. Ab teesra shakhs reh jaata hai — sunne wala. Aur main yahin aana chahta hoon. Jo sun raha hota hai, usay foran ruk jaana chahiye ya bolne wale ko chup karwana chahiye. Agar woh chup ho jaaye, to aap baith sakte hain. Agar woh na ruke, to aap uth kar chalay jaayein. Sunne wala bhi us gunah mein shareek hota hai.

Allah ne isi qisam ke maamlaat mein farmaya:
Aur yaqeenan tum par Kitaab mein yeh naazil kiya ja chuka hai ke jab tum Allah ki aayaat ka inkaar ya mazaaq hote hue suno, to un ke saath na baitho jab tak woh kisi aur baat mein na lag jaayein; warna tum bhi un jaise ho jaoge. Yaqeenan Allah munafiqeen aur kaafiron ko sab ko Jahannam mein ikattha karega. (An-Nisa 140)

Agar tum un ke saath baithay rahe, to tum bhi un jaise ho. Agar tum sunte rahe, to tum un ke saathi ho. Is se buland ho jao, aur apne bhai ya behn ki izzat ka difa karo. Jo Musalman ki izzat bachata hai, Allah Qayamat ke din us ka chehra bachayega.

Sunan Tirmidhi mein hai: agar tum kisi majlis mein ho aur log gheebah shuru kar dein, aur tum apne bhai ki izzat ka difa karo, to Allah tumhara chehra Jahannam se bacha lega.

Abu Ayyub radhiallahu ‘anhu jaise ban jao — afwaahon ke qaatil. Allah ne un aur un ki biwi ke hawale se Qur’an naazil kiya kyun ke unhon ne ek aisi afwaah ko khatam kiya jo poori Ummah ko nuqsaan pohancha rahi thi. Aishah radhiallahu ‘anha par jab ilzaam laga, to baat Abu Ayyub tak pohanchi. Unhon ne apni biwi Umm Ayyub se kaha: agar tum us aadmi ke saath tanha hoti, to kya tum kuch ghalat karti? Unhon ne kaha: hargiz nahi. Abu Ayyub ne kaha: Aishah tum se behtar hain, woh kabhi yeh kaam nahi kar sakti. Aur baat wahin khatam kar di. Yun afwaah dafan kar di gayi. Allah ne un dono ke haq mein Qur’an naazil kiya.

“Jab tum ne woh ilzaam suna, to momin mardon aur auraton ne apne logon ke baare mein achha guman kyun na kiya aur kyun na kaha ke yeh khula jhoot hai?” (An-Noor 12)

Jab bhi tum apne kisi Musalman bhai ya behn ke baare mein baghair daleel ke afwaah suno, to keh do: yeh jhoot hai, chup raho. Achhe tareeqe se bhi kiya ja sakta hai. Afwaah ko khatam karo, aage na badhao. Yeh aayat do baatein sikhati hai: pehli, dil mein husn-e-zann rakho; doosri, zaban se keh do ke yeh jhoot hai. Sirf is liye ke baat kahi gayi hai, tumhein aage phelane ka haq nahi mil jaata. Afwaah ko maar dene wale bano. Agar tum sunne wale ho, to gheebah aur bohtaan karne walon ko roko. Kya tum ne kabhi kisi ko tanha baith kar apni hi gheebah karte dekha hai? Agar hum sab sunna band kar dein, to woh bhi band ho jaayega.

Jo shakhs aap ke paas doosron ke baare mein baatein laata hai, ke falaan ne kya kaha, falaan ke saath kya ho raha hai, aur Nameemah (نميمة) karta hai, woh Nammaam (نَمّام) aur Qattaat (قتات) hota hai. Yeh mat samjhiye ke jo Nameemah karta hai woh aap ka raaz-daar hai. Ho sakta hai aap ko maza aaye jab woh doosron ke baare mein baat karta hai, lekin sirf waqt ki baat hai ke woh palat kar aap ke baare mein bhi doosron se baat karna shuru kar dega.

Jo shakhs asal mein aap ke baare mein baat kar raha tha, woh goya andheray mein goli chala raha tha aur woh aap tak nahi lagi, kyun ke aap ne woh baat suni hi nahi aur na hi us ne aap ke dil ko chhua. Aap ko us par ajr milega, lekin duniya mein aap ko takleef nahi hui kyun ke aap ko pata hi nahi chala. Lekin jo shakhs aap ke paas aa kar woh baat laaya, woh goya us aadmi ki bandook utha kar us ko nishana lene mein madad kar raha hai, taake woh seedha aap ke dil ko cheer de. Donon ek doosre se badhtar nahi, balki dono hi bahut bure hain.

Yahya Ibn Katheer RA ne kaha ke jo log afwaahen phailaate hain, doosron ki baatein idhar-udhar pahunchate hain, gheebat aur bohtaan karte hain – woh chand lamhon mein jo nuksaan kar dete hain, woh siyah jaadu karne wale saalon mein bhi nahi kar pate.

Imaam Ahmad RA ek martaba ek beemar shakhs ki ayaadat ke liye gaye. Unhon ne beemar shakhs se poocha: kya doctor tumhein dekhne aaya tha? Us ne kaha: ji haan. Kyun ke woh kaafi arsey se beemar tha, Imaam Ahmad ne poocha: kaun

sa doctor aaya tha? Beemar shakhs ne doctor ka naam liya. Imaam Ahmad ne kaha: tum falaan doosre doctor ko bhi try karo. Phir foran Imaam Ahmad ne kaha: Astaghfirullah al-'Azeem, main ne abhi gheebat kar di. Sirf is liye ke unhon ne ek doctor ko doosre par tarjeeh di, aur kyun ke woh apni zubaan ka bahut sakht hisaab rakhte the, unhon ne is baat ko bhi doosre doctor ke baare mein baat karna samjha.

Jab bhi tum kisi Muslim ke baare mein buri baat kehne ka irada karo, apni ghaltiyon ko yaad kar lo. Log apni ghaltiyon mein gardan tak doobay hue hote hain, phir bhi doosron ki baat karna chahte hain. Khud ko us doosre shakhs ki jagah rakh kar socho ke jab tum us ke baare mein buri baat karoge to usay kaisa mehsoos hoga.

Aakhir mein, kuch log kehte hain: main taubah karna chahta hoon aur nahi chahta ke woh shakhs meri nekiyan le jaaye. Pehli baat: tum us se maafi maango. Agar tumhein pata hai ke woh dil ka khula hai, maafi qubool kar lega aur is se mazeed nuksaan nahi hoga, to us ke paas jaa kar maafi maang lo. Agar tumhein lagta hai ke is se maamla aur bigar jaayega, to phir aisa mat karo, kyun ke is poore maamle ka maqsad Musalmanon ke darmiyan mushkilat aur takaleef ko khatam karna hai.

Agar tumhein yaqeen hai ke maafi maangne se aur zyada pareshani paida hogi, to us ke liye du'aa karo, kuch majlison mein us ki achhi baat karo, aur us ke naam par sadaqah de do. Yeh behtareen tareeqa hai. Agar tum ne kisi mehfil mein us ke baare mein buri baat ki thi, to waisi hi kisi mehfil mein us ke baare mein achhi baat karne ki koshish karo ya us ke liye du'aa karo. Is tarah tum ne us ka haq ada kar diya.

Ab Allah ke haq ka maamla reh jaata hai, jo teen hisson par mushtamil hai: tum Astaghfirullah kaho, pakka irada karo ke dobara yeh kaam nahi karoge, aur apne guzray hue amal par nadamat mehsoos karo. Inshaa Allah, Allah tumhein maaf farma dega, aur tum apni tarbiyat karo ge taake dobara is gunah mein na pado.

Ramadhaan ko alvida kehte hue: Maafi aur darguzar

Ramadhaan ke din guzarte chale gaye, aur woh itni tezi se guzre ke kisi ne tasawwur bhi nahin kiya tha. Aisa lagta hai jaise kal hi hum yahan jama hue thay aur baat kar rahe thay ke jis din Shaytaan zanjeeron mein jakar diya jata hai, us din insaan apni khwahishon ko kaise qaboo karta hai, aur aaj yeh hamari alvida ki khaatirah hai. Yeh hi Ramadhaan hai aur yeh hi insaan ki zindagi ke din hain – yeh guzar jate hain, aur jo kuch tum in se hasil karte ho woh tumhare liye tumhare aamaal hotay hain ya phir tumhare khilaaf tumhare gunaah. Mubarak ho un logon ko jin ke paas se Ramadhaan ek bilkul safaid aur saaf register chhor kar gaya – aisa register jo Allah subhaanahu wa ta'aala ke samne kharay honay par insaan ko fakhr mehsoos karwaye. Mubarak ho un ko jin ki aankhon se aansu ajzi aur khushu' ke sath galon par behte rahe, aur jo apne aur Allah subhaanahu wa ta'aala ke darmiyan khaas rishtay ka lutf uthate rahe. Barkat ho un logon ke liye jin hon ne apne aamaal se apne aap ko paak kiya – jin hon ne Allah ke qareeb ho kar apni roohon ko izzat aur bulandi di. Yehi tareeqa hai apni rooh ko izzat dene aur us ka ilaaj karne ka.

Kitna khushnaseeb hai woh shakhs jo Ramadhaan se Allah ke sath naya rishta le kar nikalta hai – naye ahad, mazboot waday, saaf safha aur taaza iraday. Woh log (jo Allah se door hain) be-qeemat New Year resolutions banate hain jin par woh kabhi qaim nahin rehte, aur hum Allah ke sath izzat walay Ramadhaan resolutions banate hain. Hamara irada yeh hota hai ke hum nek rahain aur gunaahon se door rahain, aur agar phisal bhi jayein to tawbah ke sath foran uth kharay hon. Ghadi chal rahi hai, Ramadhaan lagbhag hum se chhoot raha hai, lekin hamara ahad yeh hai ke Qiyaam aur Siyaam hum se na chhootain. Hamara irada yeh hai ke Ramadhaan ne jo kuch hum mein daal diya hai, woh aglay Ramadhaan tak aur phir poori zindagi hamara hissa ban jaye.

Hum ne Ramadhaan se Taqwa hasil kiya – yeh ehsaas ke Allah hamesha hum par nigrani kar raha hai, aur yeh ehsaas saal bhar qaim rehna chahiye. Ramadhaan chala gaya, lekin Allah ke liye ajzi, Qur'an ki tilawat, Allah se du'aa aur Allah ke samne gidgidana baqi rehna chahiye. Tum ne apne tareeqay badlay, bohot se gunaah chhor diye aur bohot se gunaahon se tawbah ki. Allah ne tumhein gunaahon ki gehri tareeki se nikaal liya, aur ab tum ek saaf aur paak insaan ban kar bahar aa rahe ho – bilkul us din ki tarah saaf aur paak jab tumhari maa ne

tumhein janam diya tha, Inshaa Allah. Dobarah gunaahon ke gande naalay mein apne aap ko mat dubona.

Ramadhaan ke aakhri chand ghanton mein jo kuch tumhare paas hai sab laga do. Aaram ka waqt nahin hai. Momineen ke liye asal aaram us waqt hota hai jab dono paon Jannah mein daakhil ho jate hain – wahi aaram ka waqt hai. Mumkin hai Ramadhaan ke aaghaz mein tum se kami reh gayi ho ya susti hui ho, lekin mamlaat ka faisla anjaam par hota hai, is liye Ramadhaan ka khatima apni behtareen koshish ke sath karo. Is ke sath sath tumhein Ramadhaan ke baad ke liye bhi tayyari shuru karni hogi. Aisa na ho ke woh tumhein achanak aa pakray. Jis tarah hum ne Ramadhaan se pehle Ramadhaan ki tayyari ki, usi tarah Ramadhaan ke aakhri lamhon mein hum apni poori koshish karte hain aur sath hi sath Ramadhaan ke baad ke liye bhi khud ko tayyar karte hain.

Ramadhaan ke baad kya hai? Shaytaan arsay se aaraam kar raha tha aur dard aur jalan ke sath sab kuch dekh raha tha. Woh tumhari Salah aur tumhari Ibaadat dekh raha tha, woh tum par Imaan ki saaf chadar dekhta hai aur chahta hai ke tumhein dobara gandi naali mein ghaseet le. Woh qaid aur takleef mein tha. Woh saaray aamaal aur saari tawbah dekh raha tha, lekin kuch kar nahin sakta tha. Shaytaan ko yeh mauqa mat do ke woh tum se Allah ke sath kiya gaya ahad tudwa de. Allah ke sath apni qasam aur wada mat todo. Ramadhaan ke aamaal aise hain jaise koi shakhs duniya ka sab se khoobsurat mahal bana le. Tum ne usey eent eent kar ke, layer by layer, Ramadhaan ke har second mein banaya. Tum ne isay banane mein takleef uthai – bhook, pyaas, neend ki kami, khwahishon par qaboo aur apne Nafs se mujahida. Ramadhaan ke aamaal us daulat ki tarah hain jo koi shakhs poori zindagi ki mehnat se jama karta hai.

Agar tum mein se koi kisi khaas project par bohot mehnat kare, jo hafton ya maheenon mein mukammal ho, aur usey PowerPoint file ke taur par save kare, phir baghair wajah ke, bilkul us waqt jab professor ko dena ho, apna hard drive format kar de – tum kya kahoge? Sab kahenge yeh aadmi paagal hai. Bilkul usi tarah jaise koi shakhs poori zindagi ki mehnat se kamaye hue millions ko jala de. Yehi misaal hai us shakhs ki jo Ramadhaan ke baad apni purani zindagi ki taraf laut jata hai.

Aur us aurat ki tarah na bano jo mazboot bunay hue dhaagay ko phir tod deti hai, apni qasmon ko aapas mein dhoka dene ka zariya bana kar. (Surah an-Nahl: 92)

Jurayj, as-Suddi RA aur Ibn Katheer RA ne kaha ke yeh Makkah ki woh paagal aurat thi jiska hum har saal zikar karte hain. Kuch ne us ka naam bhi bataya (Raytah bint ‘Amr ibn Ka’b), aur kuch ne kaha ke yeh sirf ahad ya wada todnay ki misaal hai. Makkah ki woh paagal aurat ek bohot khoobsurat kambal, chadar, topi ya jo bhi hota, bunti thi, aur jab bunai mukammal ho jati to woh dhaagon ko kheench kar us khoobsurat cheez ko sirf dhaagon ke dher mein badal deti. Aye paagal aurat, yeh kya kar rahi ho? Dhaagon ko joro, aage badho aur nayi cheez banao. Woh yeh kaam baar baar karti rehti thi. Log usey dekh kar kehte thay yeh paagal hai – bilkul us shakhs ki tarah jiska career us PowerPoint project par mabni ho aur woh submission se pehle hard drive format kar de. Jo shakhs Ramadhaan ke baad apne aamaal barbaad kar deta hai, woh is se bhi zyada paagal hai.

Us paagal aurat ki tarah mat bano jo mazboot bunai ke baad dhaagay khol deti hai. Us aadmi ki tarah mat bano jis ne saalon saal ek buland imarat banai, aur jaise hi mukammal hui aur rehne wala tha, us mein dhamakay laga kar usey gira diya. Sirf Ramadhaani mat bano, balkay Imaani, Ihsaani aur Rabbaani bano – hum isi ki taraf daawat de rahe hain. Ramadhaan khatam ho jata hai aur din guzar jate hain, lekin Ramadhaan aur dinon ka Rabb kabhi nahin marta.

Kya tum ne kabhi kisi ko dekha ya mehsoos kiya hai jo bohot badboo deta ho – bal bikhre hue, kapray gande, aur jism gandagi se bhara hua. Tum usay dekh bhi nahin sakte aur us ki badboo bardasht nahin hoti. Phir achanak woh nahata hai, baal sanwarta hai, perfume lagata hai, aur phir foran kachray ke gaddhay mein chalang laga deta hai. Yehi misaal hai us shakhs ki jise Allah ne gunaahon se paak kar diya, aur Ramadhaan ke baad woh dobara gunaahon ke gadday mein chala jata hai. Kya tum ne kabhi kisi kamzor aadmi ya aurat ko dekha hai jo bimaari ki wajah se peela aur zard ho gaya ho, aur maut ke qareeb ho. Woh hospital jata hai, ilaaj hota hai, dawa milti hai, aur woh dobara sehatmand ban jata hai. Ab agar woh hospital se nikal kar dobara usi cheez ki taraf chala jaye jisse doctor ne mana kiya tha, to kya hoga? Tum Ramadhaan ki Imaani therapy se sehatmand ho chuke ho, is liye gunaahon ki bimaari ko dobara apni kamzori ka sabab mat banao. Shaytaan ko apna wada poora karne ka mauqa mat do. Us ne kaha:

“Agar tu mujhe Qiyamat ke din tak mohlat de de (zinda rakhe), to main uski aulaad ko yaqeenan qaboo mein kar lunga aur gumraah kar dunga, siwaaye chand ke!” (Surat al-Israa: 62)

Main yaqeenan unhein qaboo mein kar lunga aur gumraah kar dunga, bilkul us tarah jaise koi aadmi kutte ko rassi daal kar apni marzi se le jaata hai — isi ma'ni mein lafz Ahtanikan (أَحْتَنِكَنَّ) aata hai. Shaytaan chahta hai ke humein bilkul is tarah apne qaboo mein le le, jaise kutte ko patta daal kar chalaya jaata hai.

Iske baad Allah Ta'ala farmata hai:

Aur yaqeenan Iblees (Shaytaan) ne un ke baare mein apna guman sach kar dikhaya, aur unhon ne uski pairwi ki, siwaaye chand sachay mominon ke (jo Allah ki wahdaniyat par qayam rahe). (Surat Saba: 20)

Shaytaan ne apna wada poora kar diya.

Siwaaye ek chhoti si jama'at ke jo sachay momin hain (Allah ki wahdaniyat par yaqeen rakhne wale).

Un mein shamil ho jao. Ab se tumhein 'Eid ke baad ke liye planning karni hogi, warna Shaytaan tum par ghalib aa jaayega. Ramadhaan ke baad Qur'an ka ek muqarrar hissa rozana padhna shuru karo. Abhi se niyyat kar lo ke chahe jo ho jaaye, main har roz isay padhunga. Allah ke saath raat ke tanha lamhaat rakho, chahe kitne hi kam kyun na hon. Kabhi bhi unhein mat chhoro. Mahine ke kuch din rozay rakho, chahe jo ho jaaye. Do ya teen din mahine ke, phir tum khud dekho ge ke tum aage badho ge, lekin bas itna sa shuru karo jo tum kisi haal mein na chhoro.

In dino mein ek azeem aur sharf wala kaam yeh karo ke Allah se qubooliyat ki dua maango.

Aur woh log jo dete hain jo kuch bhi dete hain (khairaat aur nek aamaal), is haal mein ke un ke dil khauf se bhare hote hain — is baat ka ke kahin un ke aamaal qubool hue ya nahi — kyun ke unhein yaqeen hota hai ke unhein apne Rab ki taraf lautna hai. (Surat al-Mu'minoon: 60)

Aishah radhiallahu 'anha ne Nabi sallallahu 'alayhi wa sallam se poocha: kya yeh woh log hain jo sharab peete hain aur chori karte hain (ya'ni gunahgaar)? Nabi Muhammad sallallahu 'alayhi wa sallam ka ghair-mutawaqqa' jawab suno. Aap ne farmaya: nahi, yeh gunahgaar nahi — balki yeh woh log hain jo namaz padhtay hain, rozay rakhte hain, aur sadqa dete hain, phir bhi darte rehte hain ke kahin un ke aamaal qubool na hue hon. Salaf mein se kuch log chay maheene tak Allah se apne Ramadhaan ki qubooliyat ki dua karte rehte thay. Sirf yeh ke tum ne koi amal kar liya, is ka matlab yeh nahi ke qubooliyat ki guarantee ho gayi.

Ibraheem ‘alayhis-salaam ne Allah ke hukm se Ka’bah ke sutoon buland kiye. Ek azeem Rasool, nihayat hi sharaf wala kaam, aur apne Rab ka seedha hukm. Aise Rasool jin ki ikhlaas par koi shak nahi kar sakta, phir bhi woh keh rahe hain:

“Ae hamare Rab! Hum se yeh khidmat qubool farma le. Beshak Tu hi sab kuch sunne wala, sab kuch jaanne wala hai.” (Surat al-Baqarah: 127)

Is baat par ghuroor mein mat aao ke tum ne Allah ki ibaadat kar li. Tasawwur karo ke tum majboor thay aur tum ne kisi se hazaar dollar udhaar liye, phir jab wapas karne gaye to dair bhi ho gayi aur poori rakam bhi theek se nahi ada ki. To kya tum ghuroor se woh hazaar dollar wapas dete ho? Kya tum kehte ho: lo apne paise aur dafa ho jao? Ya tum narmi aur inkisaari se dete ho, is dar ke saath ke kahin woh tum se naraaz na ho jaaye kyun ke us ne tum par ehsaan kiya tha? Allah ki nematein tum par be-shumaar hain, aur duniya mein koi amal aisa nahi jo un ka badla chuka sake. Is liye apne aamaal par takabbur na karo. Allah se apne aamaal ki qubooliyat ki dua maango aur aajizi ikhtiyar karo. Allah ne tumhein beshumar nematein di hai, aur tum chahe jo bhi kar lo, us ka badla kabhi ada nahi kar sakte. Chahe tum ne kitni hi behtareen tarah se amal kiya ho aur kitni zyada miqdaar mein kiya ho, Allah ne tumhein us se kahin zyada ata farmaya hai jo tum soch bhi nahi sakte.

Aur agar tum Allah ki nematon ko ginna chaho, to kabhi bhi unhein gin nahi sakte. (Surat an-Nahl: 18)

Kuch hi ghanton mein zindagi ki ek badi taqreeb hone wali hai aur Ramadhaan ke certificate taqseem kiye jaayenge. Mehnat jaari rakho aur Allah se maangte raho ke tumhari gardan un gardanon mein shamil ho jo Jahannam se azaad ki jaati hain, aur ke tum Jahannam se chhura liye jao. A’aathanallahu wa iyyakum minhaa (Allah humein aur tumhein us se panah de). Jab tum is tabdeeli ke liye khud ko tayyar kar rahe ho, to Ramadhaan ke ruksat hone ke saath ek aur aham kaam bhi hai. Ab tak hum ne jo baat ki hai, us ka pehla nuqta yeh hai ke tum Ramadhaan ke aakhri lamhe tak mehnat jaari rakho. Aur jaise hum ne shuru mein kaha tha, Ramadhaan ka aakhri lamha Maghrib hota hai. Hamare din Maghrib se shuru aur Mag`hrib par hi khatam hote hain. Agar misaal ke taur par kaha jaaye ke kal Ramadhaan ka aakhri din hai, to woh Maghrib par khatam hota hai. Tum us aakhri lamhe tak kaam karo. Doosra nuqta yeh ke Allah se qubooliyat ki dua maango. Teesra nuqta yeh ke is tabdeeli par kaam karo. Chautha aur aakhri nuqta jo main bayan karna chahta hoon, woh yeh hai ke apne dil ko saaf aur paak karna yaad rakho.

Ramadhaan ki university ka ek hissa yeh hai ke insaan paak dil ke saath niklay. Lekin Ramadhaan mein yeh baat zyada ahmiyat kyun rakhti hai? Hum ne ibaadat ke hawale se is maslay par baat ki thi, aur ab main tumhare doosray bhaiyon aur

behnon ke hawale se baat kar raha hoon. Tumhein Musalmanon ke liye apna dil saaf karna hoga. Yeh baat Ramadhaan se zyada muta'alliq kyun hoti hai? Hadees suno. Abu Hurayrah radhiallahu 'anhu bayan karte hain ke Nabi sallallahu 'alayhi wa sallam ne farmaya:

Logon ke aamaal har peer aur jumeraat ko Allah ke saamne pesh kiye jaate hain. Allah har us shakhs ko bakhsh deta hai jo us ke saath kisi ko shareek nahi karta (ya'ni har Musalman ko).

Siwaaye un do logon ke jo ek doosre se qata' ta'alluq kiye hue hote hain. Allah farmata hai: in dono ko chhor do jab tak yeh aapas mein sulah na kar lein. In ke aamaal alag rakh do jab tak yeh sulah na kar lein.

Apne rishton ko joro aur un ta'alluqat ko bahaal karo jo tum ne tod diye hain. In dino mein yeh itna zaroori kyun hai? Agar tum chahte ho ke Ramadhaan mein ki hui tumhari mehnat aasman tak buland ho, to abhi sulah karo aur apne tootay hue rishtay bahaal karo — Ramadhaan ke khatam hone se pehle. Koi keh sakta hai ke ghalti meri nahi thi, us ki thi; us ne shuru kiya, us ne kiya. Yahan hum yeh faisla nahi kar rahe ke ghalti kis ki thi. Hum yeh keh rahe hain ke agar tum chahte ho ke tumhare aamaal buland hon, to apne bhaiyon aur behnon se sulah kar lo. Koi bhai keh sakta hai ke main us ke saath nahi banata, ya koi behn keh sakti hai ke main us ke saath nahi banati. Hum yeh nahi keh rahe ke raaton raat dosti ho jaaye, ya unhein daawat par bula lo, ya chai ya khanay par le aao. Agar tum kar sakte ho to zaroor karo, yeh bohot achhi baat hai. Lekin kam az kam itna karo ke tum un logon mein shamil na ho jao jin ke aamaal ke baare mein Allah farmata hai ke unhein alag rakh do — aur woh hai As-Salaamu 'Alaykum kehna. Yeh minimum hai. Bhai ko bhai ke saath aur behn ko behn ke saath yeh kehna zaroori hai. As-Salaamu 'Alaykum keh kar apne bhai se qata' ta'alluq khatam karo. 'Eid se pehle phone call, message ya masjid mein yeh kaam kar lo. Khud pehl karo, kyun ke dono mein se behtareen wahi hota hai jo pehl karta hai.

Yeh pehla masla hai Musalman bhai se qata' ta'alluq ka — As-Salaamu 'Alaykum keh kar isay khatam karo. Doosra masla yeh hai ke is mahine mein aam dino ke muqable mein log Musalmanon aur rishtedaron ke saath zyada miltay julte hain: iftaar, taraweeh aur masjid mein. Ghar walon ke saath iftaar hota hai, rabta zyada hota hai, is liye masail paida hone ka imkaan bhi zyada hota hai. Isi liye Ramadhaan ke aakhir mein dil saaf karna aur bhi zyada zaroori ho jaata hai.

Kuch din pehle doosri riyasat se kuch bhai mujh se milne aaye. Unhon ne kaha ke hum taraweeh ke baad aayenge. Main wapas aaya aur intezar karta raha, lekin woh bohot dair se aaye. Main ne poocha: kahan reh gaye thay? Unhon ne kaha: 'Ishaa ke baad koi mic utha leta hai aur masjid mein doosray group par hamlay shuru kar deta hai, phir jhagra idhar-udhar chalta rehta hai aur taraweeh dair se

hoti hai. Ab aakhri lamhaat aa rahe hain, to aise dil qayim karo jin mein na koi bughz ho aur na koi buraai — jo is Ummah mein kam hota ja raha hai. Kahan hain woh log jo hamare Salaf ki tarah sotay thay, is haal mein ke un ke dilon mein apne bhaiyon ke liye koi bad-gumani nahi hoti thi. Woh sahi ho ya ghalat, yeh masla nahi. Asal masla dil ko saaf karna hai.

Aur woh log jo un ke baad aaye, kehte hain: "Ay hamare Rabb! Humein aur hamare un bhaiyon ko bakhsh de jo hum se pehle imaan la chuke, aur hamare dilon mein un logon ke liye koi keena na rakh jo imaan laaye. Ay hamare Rabb! Beshak Tu nihayat meharbaan, nihayat reham wala hai." (Surat al-Hashr: 10)

Dekho yeh kitni khoobsurat baat hai. Allah ne un ki tareef is liye ki ke woh yeh Du'aa karte hain:

Al-Bidaayah wan-Nihaayah ke terahwein jild mein, jo Ibn Katheer ne likhi, Sufyaan Ibn Husayn kehte hain: main ne Iyyaas Ibn Mu'aawiyah ke saamne ek bhai ke baare mein koi buri baat keh di. Iyyaas ek bahut bade 'aalim aur Allah se darne wale shakhs thay. Sufyaan kehte hain: Iyyaas ne seedha meri aankhon mein dekha aur kaha: kya tum ne Romiyon se jang ki? Woh us waqt Islam ke dushman thay jo Musalmanon ko qatl kar rahe thay. Sufyaan ne kaha: nahi. Iyyaas ne kaha: kya tum ne Sindh ke logon se, Hind ke logon se ya Turkon se jang ki? Sufyaan ne kaha: nahi. Iyyaas ne kaha: to Romi, Sindh ke log, Hind ke log aur Turk — jo Islam ke dushman hain — tum se mehfooz hain, aur Musalman tum se mehfooz nahi? Sufyaan kehte hain: us ke baad maine kabhi Musalmanon ke baare mein buri baat nahi ki.

Aaj kuch log aise hain jin ke bhai un ki botox wali muskurahat, un ki gheebat aur un ka nuksaan dekhte hain, jab ke woh apni poori dil ki muskurahat apne mukhtalif aqeede rakhne wale doston (Tawheed ke dushmanon) ke liye interfaith round tables par mehfooz rakhte hain. Woh ek shakhs ke shirk ko nazar-andaaz kar dete hain aur us ke saath dialogue ko lazim qarar dete hain, lekin agar tum yeh keh do ke voting haraam hai, to woh tumhein tanha chhor dete hain, tumhare khilaaf jhooti baatein aur afwaahen phailate hain, aur tumhein qaid karwane ki koshish karte hain. Qabron ki 'ibaadat karne walon ke saath unity unhein qabool hai. Trinity ke manne walon ke saath dialogue un ke nazdeek farz-e-'ayn hai. Shi'ah se bhai-chaara — yeh un ki list mein sab se upar hai aur wajib hai. Lekin agar tum Ummah ke masail par baat karo, ya un logon se baat karo jo Ummah ke masail par baat karte hain, ya un se seekho, to tum par afsos. Agar tum kamzoron ka zikr karo, qaidiyon ka, shaheed hone walon ka, aur un logon ka jin ka koi bolne wala nahi, to tum par afsos. Allah ke dushmanon ke saath woh bahut narm aur pighle hue hote hain, aur Laa Ilaaha Illallah ke manne walon ke liye wo sakht hote hain, yeh un ki pehchaan hai — bilkul Quran ki talimaat ke ulat:

“jo momino par narm aur kuffar par sakht honge.” (Surat al-Ma’idah: 54)
Sufyaan Ibn Husayn kehte hain: us ke baad main ne kabhi kisi Musalman ko nuksaan nahi pohanchaya aur na hi kisi Musalman ke liye dil mein keena rakha. Tum mein bahut si kamiyaan hain — apna dil saaf karo. Apne bhaiyon ke saath rawaiyya seekho us shakhs se jis ke akhlaaq ko Allah ne saat aasmanon ke upar se paak kiya. At-Tirmidhi ne yeh Hadees riwayat ki aur kaha ke yeh Hasan hai, aur al-Bayhaqi ne bhi ise mukhtalif sanad se riwayat kiya. Sahaba RA ne Nabi ﷺ se kaha: Thaqeef hum par teer chala rahe hain — Thaqeef ke teer humein jala rahe hain! Yeh log dushman nahi thay, lekin Sahaba RA par teer barsa rahe thay. Ay Allah ke Rasool! Un ke khilaaf Du’aa kijiye. Nabi ﷺ ne farmaya:

Ay Allah! Thaqeef ko hidayat de aur unhein mere paas le aa.

Ek aur qabeela jo Nabi ﷺ se dushmani rakhta tha, woh Daws tha. At-Tufayl Ibn ‘Amr ad-Dawsi RA Islam qabool karte hain, phir apni qaum Daws ke paas paighaam le kar jaate hain. Woh unhein bahut takleef dete hain, lekin un ke kuch rishtedaar Musalman ho jaate hain, jin mein Abu Hurayrah bhi shaamil thay. At-Tufayl Nabi ﷺ ke paas wapas aate hain aur apni qaum ka haal bayan karte hain. At-Tufayl kehte hain: woh imaan lane se inkaar kar rahe hain aur mujhe bahut tang kar rahe hain, ay Allah ke Rasool! Un ke khilaaf Du’aa kijiye. Nabi ﷺ ne apne haath uthaye. Abu Hurayrah wahan baithe hue thay, woh kehte hain: jab Nabi ﷺ ne haath uthaye to main ne kaha, aaj Daws ke din khatam ho gaye. Ab Daws halak ho jayenge. Lekin rehmat-e-aalam ne haath uthaye aur farmaya:

Ay Allah! Daws ko hidayat de aur unhein mere paas le aa.

Aur hum ne aap ﷺ ko tamam jahaanon ke liye rehmat bana kar bheja. (Surat al-Anbiyaa’: 107)

Main yeh is liye keh raha hoon ke kaash kuch Musalman aapas mein bhi usi hidayat, narmi aur hikmat se pesh aayein jis se Nabi ﷺ ne apne kuch dushmanon ke saath pesh aaya. Unhon ne aap ﷺ ko lahu-lahaan kiya, pathar maare, aur Quraysh ko batane wale thay ke aap ﷺ Ta’if ke qareebi ilaqon mein da’wat phela rahe hain. Jab aap ﷺ ne Aishah RA ko is din ka waaqia sunaya to farmaya ke yeh meri da’wat ka sab se sakht din tha. Baad mein wafaat se pehle Aishah RA ne poocha ke sab se sakht din kaunsa tha? Aap ﷺ ne farmaya: Ta’if ka din. 23 saalon mein yeh sab se zyada mushkil din tha, aur aap ﷺ ke bahut se din mushkil guzray.

Chand lamhon mein hi, ab aap ﷺ ko poori qudrat hasil ho chuki thi. Abhi pasina sookha bhi nahi tha, khoon bhi poora saaf nahi hua tha, aur aap ﷺ ke paas Jibreel AS aur paharon ka farishta maujood tha. Sirf ek lafz se Ta’if ka pahaar toot kar gir sakta tha, Makkah ke kaafiron ko tabaah karta hua, Ta’if walon ko nigal leta,

aur duniya ke liye sabaq ban jaata ke Muhammad ﷺ se kabhi takraana nahi. Lekin aap ﷺ ke alfaaz kya thay? “Nahi, shayad Allah in ki naslon se aise log paida kare jo sirf Allah ki ‘ibaadat karein.”

Kitni door-ras soch thi. Kya tum is hikmat ki gehraai samajhte ho? Is hikmat ka ek hissa suno. Allah ke sab se badnaam dushmanon mein se, aur Nabi ﷺ ko sab se zyada takleef dene walon mein se, un ki naslon se aise log paida hue jo Islam ke rehnuma bane aur Islam ke azeem tareen hero bane. Jab woh apni aurton ke saath hansi-mazaak kar rahe thay, Nabi ﷺ ka mazaak uda rahe thay aur aur sazishen soch rahe thay, samajh rahe thay ke un ka palra bhaari hai — haqeeqat mein woh aise bachche paida kar rahe thay jo ek din Islam ko fatah dilayenge.

Us shakhs ko jise Nabi ﷺ ne is Ummah ka Fir’awn kaha — us ki nasl se Ikrimah Ibn Abi Jahl RA paida hue. Abu Jahl ka beta Ikrimah, jis ne Abu Bakr ke saath murtaddon ke khilaaf jangon mein aur phir Yarmook ki jang mein shandaar tareekh likhi. Al-Waleed Ibn al-Mugheerah — woh shakhs jiske baare mein Allah Qur’an mein farmata hai:

“Mujhe akela chhor de us shakhs ke saath jise main ne akela paida kiya, phir usey bahut maal diya, aur us ke paas rehne wale bete diye, aur us ke liye zindagi ko aasaan bana diya. Phir bhi woh chahta hai ke main aur doon. Hargiz nahi! Beshak woh hamari aayaat ka sakht mukhalif aur ziddi hai. Main usey sakht azaab mein daal dunga.” (Surat al-Muddathir: 11-17)

Woh shakhs jis ne Quraysh ko ikattha karke Nabi ﷺ ke khilaaf ek jhooti kahani par ittefaq karwaya, jab jhoot bahut se thay. Us ne Allah ki kheenchi hui talwaar (Sayfullah al-Maslool), yaani Khaalid Ibn al-Waleed radiyallahu ‘anhu. Abu Lahab se ‘Utbah aur Mu’attab paida hue — woh dono Makkah ki fatah ke din Musalman hue aur Hunayn ki jang mein badi bahaduri se lade.
Ab waqt aa gaya hai ke woh log jinke dil gande ho chuke hain, apne dilon ko apne bhaiyon aur behnon ke khilaaf har qisam ke bure jazbaat se dho daalein, is se pehle ke Ramadhaan khatam ho. Aise bad aur shararti dil jo kabhi kabhi pandrah, bees ya pachchees saal tak dushmani sambhaal kar rakhte hain. Agar itna arsa na bhi ho, aur agar yeh sirf chand din pehle Ramadhaan ke dauran Masjid mein hua ho, tab bhi koi baat nahi — dil ko poori tarah saaf karo.

Jab koi aadmi kisi doosre aadmi ko qatl karta hai, to Islaami qanoon mein woh Khaleefah ke paas jata hai. Khaleefah is muamle ko qazi ke paas bhejta hai aur phir qazi ke samne paish hota hai. Qareebi rishtedaar jo balooghat ki umar ko pohanch chuka ho, qaatil ko maaf kar sakta hai. Ya to poori tarah maaf kar de, ya phir diya (fidya) par razamandi karke maaf kar de. Yeh un chand muamlaat mein se hai jahan qazi tak baat pohanch jaane ke baad bhi dono parties aapas mein sulah kar sakti hain, jab ke doosre muamlaat mein aisa nahi hota.

Dekho jab Allah Qur'an mein is muamle ka zikr karta hai to alfaaz kaise istemal karta hai. Jab Allah is baare mein baat karta hai to farmata hai:

"Lekin agar kisi ko apne bhai ki taraf se kuch maafi mil jaaye, to phir ma'roof tareeqe se mutaabiqat aur achhe andaaz se diyat ada ki jaye." (Surat al-Baqarah: 178)

Aadmi ne qatl kiya, lekin Allah ne usay qaatil keh kar nahi, balkay bhai keh kar pukara. Us ne qatl kiya, lekin phir bhi woh us ka bhai hai. Woh ab bhi Muslim hai aur Laa Ilaaha Illallah ka rishta ab bhi maujood hai. Allah qatl jaise muamle mein bhi "Akheehi" (us ka bhai) ka lafz istemal karta hai! Kuch log hain jo Allah ke liye apni jaan, maal, izzat aur khandaan qurbaan kar dete hain, aur kuch log woh hain jo apni zindagi buhtaan, hasad aur nafrat ke liye qurbaan kar dete hain aur dil mein bughz paalte rehte hain. Yeh Taqwa ke bilkul khilaaf hai — iska matlab yeh hai ke tum Ramadhaan mein Taqwa haasil hi nahi kar sake.

Ibn Asaakir RA ne ek dafa kaha tha: ulama ke gosht se daro — ya'ni un ki gheebat na karo, un ke baare mein baatein na karo aur un par tohmat na lagao. Ulama ka gosht zehreela hota hai, aur jo un ki tauheen karta hai us ka anjaam zyada dur nahi hota. Main is baat ko yun badal kar kahunga ke har momin ka gosht zehreela hota hai, aur jo is par zyadti karta hai us ka anjaam bahut qareeb hota hai. Wallahil-Azeem, main misaalein de sakta hoon, lekin waqt nahi — aise logon ki misaalein jinke dil Musalmano ke liye gande thay, aur chand saalon ke andar woh murtad ho gaye. Khule murtad — yani unhon ne khud ailaan kiya. Kuch ne to yeh tak keh diya ke woh Hindu ho gaye. Ganda dil aur zyada bari kharabi ki taraf le jata hai. Is phore aur peep ko apne dil se saaf karo.

Ek aadmi ko sharab peete hue Nabi ﷺ ke paas laya gaya. Use laaya gaya, usay kooray lagaye gaye; phir dobara laaya gaya, phir kooray lagaye gaye; aur woh baar baar sharab peeta raha. Ek Sahabi tang aa gaya aur us ne kaha:

"Allah tumhein zaleel kare."

Nabi ﷺ ne farmaya:
"Aisa mat kaho. Shaytaan ke liye apne bhai ke khilaaf madadgar mat bano."

Woh momin hai aur Muslim hai. Haan, us ne sharab peene ka gunah kiya, lekin is se yeh baat kam nahi hoti ke woh Laa Ilaaha Illallah par imaan rakhta hai. Aur main is gunah ko chhota nahi keh raha. Us ne gunah kiya, lekin ho sakta hai ke us ke paas aise a'maal ka zakhira ho jo tum aur main naslon mein bhi na kar saken. Ho sakta hai Allah ne us ka sirf ek gunah zahir kiya ho, jab ke us ke paas bahut se a'maal hon jo tum aur main nahi jaante. Aur ho sakta hai jo dil mein

bughz rakhne wala hai, us ne bahut se raaz chhupa rakhe hon, lekin Allah ne abhi unhein zahir nahi kiya — isi liye woh itna karwa hai. Jab tum takabbur chhor do aur yeh mehsoos karna band kar do ke tum sab se behtar ho, to cheezen sudharna asaan ho jati hain.

Bakr ibn Abdillah RA ne kaha: agar tum kisi aadmi ko dekho ke woh doosron ki ghaltiyon mein laga hua hai aur apni ghaltiyon ko bhool gaya hai, to jaan lo ke Allah ne us ke khilaaf tadbeer kar li hai. Yeh is baat ki nishani hai ke Allah ne us ke khilaaf tadbeer kar li.

"Us din na maal kaam aayega aur na aulaad, magar woh jo Allah ke paas saaf dil le kar aaye — shirk aur nifaaq se paak dil." (Surat ash-Shu'araa: 88-89)

Koi mujhe kahega: kya yeh zaban ke roze wali baat ka silsila hai? Nahi, yeh bilkul mukhtalif baat hai. Zaban ka roza matlab yeh hota hai ke tum kya bol rahe ho us par nazar rakhna, jab ke yahan hum dil ki safai ki baat kar rahe hain. Ibaadat mein dil ki safai ki baat hum pehle kar chuke hain; ab yahan baat ho rahi hai apne bhaiyon ke liye dil saaf karne ki.

Har koi Ibn Taymiyyah RA ko jaanta hai. Ibn Taymiyyah ke dushman kaise thay? Un ke dushman gehri aur bari bid'aton wale log thay. Ulama aur hukmranon ne un ke khilaaf sazish ki, kyun ke un ke Islaami usool 'Aqeedah aur Tawheed mein bahut wazeh thay. Har koi jaanta hai ke Ibn Taymiyyah kis cheez ke liye mashhoor thay. Woh shaadi-shuda nahi thay, is liye susral se jhagde ka sawal hi paida nahi hota. Un ke paas paisa nahi tha — jo kuch tha bas pehni hui qameez thi — is liye maali jhagde bhi nahi thay. Woh aksar Masjid mein sote thay, is liye makaan maalik se bhi koi jhagra nahi tha. Un ki koi naukri nahi thi, is liye boss se masla bhi nahi ho sakta tha. Logon ke saath un ke saare muamlaat sirf 'Aqeedah ke thay.

Tumhein yaad hoga "The University of Yusuf Talk" mein hum ne zikr kiya tha ke kuch ulama ne Ibn Taymiyyah ko qaid kar diya. Jab woh qaid mein thay to halaat palat gaye. Jis hukmran ki himayat un ulama ne ki thi, woh hata diya gaya, aur naya hukmran aaya jo un ulama se nafrat karta tha aur purane hukmran se bhi. Us ne Ibn Taymiyyah ko jail se nikaal kar izzat di, aur un ulama ko jail mein daal diya jinhon ne Ibn Taymiyyah ko qaid karwaya tha. Us ko Ibn Taymiyyah se sirf ek lafz chahiye tha. Ek lafz aur main unhein qatl kar doon — bas yahi chahiye tha. Kyun ke woh un se nafrat karta tha aur woh purane hukmran ke himaayati thay. Ibn Taymiyyah ne kaha: nahi, yeh ulama hain, agar yeh chale gaye to bahut zyada fasad ho jayega.

Ahmad Fareed ne apni kitab mein likha ke jab Ibn Makhloof (jo apne daur ke sab se bare Maaliki imaam thay) jail se chhoote, to unhon ne kaha: main ne Ibn Taymiyyah se zyada wasi'-dil aadmi nahi dekha. Hum ne hukmranon ko Ibn Taymiyyah ke khilaaf bhadka ke unhein qaid karwaya, aur jab un ke paas mauqa tha ke sirf ek lafz se humein qatl karwa dete, to unhon ne humein bachaya, hamara difa kiya aur hamari tareef ki.

Zindagi mein paanchween martaba main ek bahut aham kitab parh raha tha, jo main tum sab ko parhne ka mashwara deta hoon. Mujhe nahi pata ke iska tarjuma hua hai ya nahi. Ramadhaan se pehle main paanchween martaba bhi isay mukammal nahi kar saka; main Ramadhaan se pehle hi ruk gaya jab main doosre jild ke darmiyan tha. Is kitab ka naam Madaarij as-Saalikeen hai, jo Ibn al-Qayyim ne likhi — jo Ibn Taymiyyah ke shagird thay. Ibn al-Qayyim kehte hain: main ne Ibn Taymiyyah jaisa aadmi nahi dekha — woh apne dushmanon ke khilaaf kabhi bad-du'a nahi karte thay.

Ibn al-Qayyim kehte hain: ek martaba main unhein khush-khabri dene gaya. Puchha ja sakta hai ke kaunsi khush-khabri? Unhon ne kaha: main unhein yeh batane gaya ke un ka ek bara dushman mar gaya hai. Ibn al-Qayyim bahut pur-josh thay ke apne Shaykh ko yeh baat batayen. Lekin jab unhon ne ja kar kaha ke falan mar gaya hai, to Ibn Taymiyyah ne kaha: Inna Lillahi wa Inna Ilayhi Raaji'oon — kisi Muslim ki maut mein koi khush-khabri nahi hoti.

Ibn al-Qayyim ne kaha ke usi waqt Ibn Taymiyyah kharay ho gaye aur us shakhs ke ghar gaye jo wafat pa chuka tha, taake us ke ghar walon ko ta'ziyat dein. Woh us shakhs ke bachon ke paas gaye aur un se kaha: main tumhare baap ki tarah hoon. Tum ne apna baap kho diya hai, lekin ab main tumhara baap jaisa hoon. Agar tumhein kisi cheez ki zaroorat ho to mujhe bataana. Bachay bohot khush ho gaye, aur unhon ne Ibn Taymiyyah ki bohot izzat ki aur un se bohot muhabbat ki. Ibn al-Qayyim ne kaha ke unhon ne unhein itni izzat aur muhabbat is liye di kyun ke un ka dil bilkul paak tha. Un ki maafi ko dekho, jab ke Ibn al-Qayyim ne is shakhs ko Ibn Taymiyyah ka sab se bada dushman kaha hai.

Ramadhaan phisalta ja raha hai. Aao maaf karein aur bhool jaayein. Ibn Taymiyyah ke ek talib-e-ilm ne aik martaba kaha: kaash main apne doston ke saath aisa hota jaisa Ibn Taymiyyah apne dushmanon ke saath hotay thay. Kaash mere andar apne doston ke liye wohi khoobiyaan hotin jo un ke andar apne dushmanon ke liye thin. Hum ne Allah ke saath aik naya safha shuru kiya hai, ab aao Musalmanon ke saath bhi aik naya safha shuru karein.

Ali Ibn al-Husayn (Ali Ibn Abi Taalib ke pote) ki aik khadimah thi. Aik martaba woh un ke liye wudhu ke liye paani ka bartan la rahi thi. Madad karte hue us ke

haath se bartan chhoot gaya aur Ali Ibn al-Husayn ke sar par gir gaya, jis se unhein chot lag gayi. Usi waqt us ne kaha:

“Woh jo apna ghussa dabaa lete hain.” (Surat Aali ‘Imraan: 134)

Ussi waqt unhon ne kaha: main apna ghussa dabaata hoon. Woh zakhmi ho rahe thay aur yeh aik khadimah thi, lekin usay pata tha ke woh kis se baat kar rahi hai.

Phir us ne kaha:
“Aur logon ko maaf kar dete hain.” (Surat Aali ‘Imraan: 134)

Unhon ne kaha: main tumhein maaf karta hoon. Main ne apna ghussa bhi daba liya aur main tumhein maaf karta hoon.

Phir us ne aayat mukammal ki:
“Beshak Allah neik kaam karne walon se muhabbat karta hai.” (Surat Aale ‘Imraan: 134)

Unhon ne kaha: tum Allah ke liye azaad ho. Is rawaiyyay aur is saaf, chamakdar dil ko dekho.

Main is aayat par apni baat khatam karta hoon jo aap sab jaante hain – yeh Abu Bakr as-Siddeeq RA ke baare mein naazil hui thi. Tasawwur karo ke tumhari maa, beti ya behen ki izzat par baat ki jaaye aur usay zaleel kiya jaaye. Allah tumhari aur tumhare ghar walon ki hifazat farmaye. Tumhara khoon khaulta hai, lekin tasawwur karo ke yeh woh shakhs kare jise tum saalon se sahara de rahe ho aur ab woh tumhare qareebi rishtedaar ke baare mein baat kare. Yeh Mistah Ibn Uthaathah tha – aik aadmi jise Abu Bakr har mahine wazifa diya karte thay. Woh bohot ghareeb tha aur Abu Bakr ke madad paane walon ki fehrist mein shamil tha. Abu Bakr har mahine usay sadqa diya karte thay. Allah ke baad us ki zindagi aur guzara Abu Bakr as-Siddeeq ki madad par mabni tha. Jab logon ne Aishah RA par ilzaam lagaya, to us ne bhi un ke baare mein buri baat ki, jis par Abu Bakr ne us se talluq aur us ka wazifa band kar diya. Kuch din baad maamla theek ho gaya aur Allah ne Aishah RA ki be-gunaahi ka elaan karne wali aayaat naazil farma di.

Phir khaas tor par Abu Bakr ke baare mein yeh aayat naazil hui:

“Aur tum mein se jo fazl aur daulat walay hain woh qasam na khaayein ke apne qarabatdaaron, miskeenon aur Allah ki raah mein hijrat karne walon ko madad dena chhor dein. Unhein chahiye ke woh maaf karein aur dar-guzar se kaam lein. Kya tum yeh pasand nahi karte ke Allah tumhein maaf

kar de? Aur Allah bahut maaf karne wala, nihayat meharbaan hai." (Surat an-Noor: 22)

Main isi par baat khatam karta hoon. Agar tum chahte ho ke Allah tumhein maaf kare, to tum bhi maaf karo aur dar-guzar se kaam lo. Ramadhaan ko is andaaz mein khatam karo – tum chahte ho ke tumhara Ramadhaan aise hi khatam ho.

Abu Bakr RA ne kaha:
"Wallahi, hum chahte hain ke Aap humein maaf farma dein."

Phir woh us aadmi ke paas gaye aur dobara usay sadqah dena shuru kar diya – us aadmi ko jis ne un ki izzat ke baare mein baat ki thi.

Allah subhaanahu wa ta'aala tumhara roza aur tumhari ibaadat qubool farmaye, aur Inshaa Allah tumhein bohot se aur Ramadhaan naseeb farmaaye. Jis tarah hum yahan Allah ki khatir in Khawaatir mein ikatthay hue, isi tarah Inshaa Allah woh humein Firdaws al-A'la mein bhi ikattha farmaye.

Yeh tarjuma Allah Ta'ala ki madad aur rehmat se mukammal hua hai. Kisi bhi ghalti par hum Allah se maghfirat ke talabgaar hain aur aap sab se guzarish hai ke humein apni du'aon mein yaad rakhein!!!